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THE



MISSIONARY HERALD



JANUARY, 1884.

VOLUME LXXX.

NUMBER 1.



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BOSTON

Published by the American Board of Commissioners for Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

PRESS OF STANLEY & USHER, BOSTON, MASS.

Entered at the Post-office at Boston, Mass., as second-class matter, in accordance with Section 199 of the Postal Laws and Regulations, and admitted for transmission through the mails at second-class rate.

Subscription, \$1.00. Address CHARLES HUTCHINS, 1 Somerset Street, Boston, Mass.

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PUBLICATIONS.

The MISSIONARY HERALD, published monthly, at \$1.00 per year.

SUBSCRIPTION ENVELOPES, for collections to A. B. C. F. M., 15 cents per hundred.

Pamphlet Sketches of the several missions of the Board, 35 cents for the set.

Leaflets for free distribution may be obtained at the Mission Rooms.

The MISSION DAYSPRING, for children, published monthly by the American Board and the Woman's Board of Missions, at \$3.00 for 25 copies; single copies 20 cents.

THE
MISSIONARY HERALD:

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1884.

VOL. LXXX

BOSTON:
PRESS OF STANLEY AND USHER, 171 DEVONSHIRE STREET.
1884.

Published at the expense of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, and the profits
devoted to the missionary cause.

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MAP
OF
THE WORLD
SHOWING THE
Missions of the American Board,
1884.

N.B.—The Missions are Indicated in Red Ink

THE
MISSIONARY HERALD.

VOL. LXXX. — JANUARY, 1884. — No. I.

DEATH OF SECRETARY MEANS.

It has pleased God to call from earthly service the Rev. John O. Means, D. D., one of the Corresponding Secretaries of the American Board. Dr. Means died at his residence, at Boston Highlands, on Saturday, December 8. For fifteen years, between 1866 and 1881, he was Recording Secretary of the Board. In 1879, at the invitation of the Prudential Committee, he spent some months in Europe, in making investigations preparatory to the opening of new missions in Africa, and in 1880 was elected Corresponding Secretary, in which office he has had special charge of the missions of the Board in Africa, Micronesia, and the Sandwich Islands, and, until its transference to another Board, of the mission to the Dakotas. During the spring and early summer of last year, while the other Secretaries were absent upon the deputation to the Turkish missions, the labors of Dr. Means were incessant, and his apparently robust health gave way, revealing some constitutional difficulties in the region of the heart. Since the first of July he has been unable to attend to his official duties. Hopes were entertained, however, of his ultimate recovery until about three weeks of the time of his death. For many days he suffered much, but his faith in Christ was abiding and triumphant. His mouth was filled with praises and with tender messages of love to his brethren and associates, and especially to the missionaries of whom he had care. He offered especial thanks that he had lived long enough to see the hopeful prospect of better provision for communication with the mission field in Micronesia.

Further notice of Dr. Means must be deferred, as this number of the *Herald* must go to press before the funeral services are held. The Board has lost a wise counselor and an efficient administrator, — a servant who brought to the discharge of his duties highly-trained powers of mind and heart, and one sincerely devoted to his work. There are many missionaries who will mourn his loss, not merely as that of a friend but of a father.

THE receipts for the first three months of the financial year amount to only about \$91,000. For the next three months, in order to meet our regular appropriations, we must make sure, if possible, of not less than \$150,000. Please do not fail to advance a little, at least, on the regular donations.

THE NEW *Morning Star*.— Letters from the pastors and superintendents of Sunday-schools indicate a most hearty response to the call sent out for special donations and pledges. We hope to hear from all in the same cordial manner, during the present month or early in the year. Nothing can be more helpful for what so many pastors, parents, and teachers desire: the education of children and youth to a warm, personal, intelligent interest in missions. See the article on page 8.

IT is not to be supposed that the recently reported victories of El Madhi in the Soudan will have any far-reaching influence in the Moslem world. Mohammedans everywhere are unquestionably restless, and are anxiously looking for some deliverance, but their highest authorities at Constantinople, Mecca, and Cairo have pronounced El Madhi to be a "False Prophet." His sword is drawn against his co-religionists, not against Christians, though doubtless it would be, should he meet them. Whatever successes he may have in Egypt, his claims will be hotly contested by those of his own faith. We have chiefly to fear the results of his successes along the Upper Nile and in Central Africa. A revival of the slave trade will undoubtedly follow the victories of this cruel fanatic.

A REMARKABLE series of articles has appeared recently in the newspapers of Turkey. In June last, the *Terdjumani Hakikat*, the chief Moslem paper of Constantinople, commenced a serial entitled *Defence*, directed against those who seek to win the Moslems to Christianity. The articles were republished in a volume of six hundred pages in the month of September, with the name of the author, Ahmed Midhat Effendi. Christianity is attacked on the side of what purports to be its history, but with what truthfulness can be learned from a few of the statements. The author affirms that St. Paul became a Christian because Gamaliel's daughter refused his hand in marriage; that the Crusaders not only killed but ate all the Moslems they met; and that the origin of Protestantism was the fact that, when Martin Luther was selling indulgences, Tetzel spoiled the market by offering a cheaper lot. The power of such a book will be proportioned to the ignorance of those who read it. It is a singular fact that articles in reply to this "Defence" were accepted by the editor of the Moslem paper and have appeared in its columns, of course with comments, and with no little personal abuse of the missionaries, who, it says, "attempt by schools to poison the minds of youth." Notwithstanding the comments made, it is something gained to have a widely circulated Moslem paper print these articles in support of Christianity. Moreover, the leading Armenian daily and the Armenian Catholic paper have republished some or all of these articles, saying that the duty of answering the Moslem writer should have been attended to by their own clergy, but since they had not done so, all Christians should read these answers, although they were published by the Protestants. The whole movement is one of promise for the future, on which the friends of missions may well unite in asking God's blessing.

A PIONEER home missionary in Montana sends the following greeting: "You can hardly expect an embryo church, without an organization as yet, and holding its services in a hall at other times used as a beer-saloon, to do much in the way of contributions to your Board, but the *to be* Congregational Church of Christ in H—— makes its first offering to you in the enclosed draft. . . . Please accept it with the wish that it was a hundred times as much." The sum enclosed was \$8.25 — a foreign missionary investment which will yet be heard from in the future growth and prosperity of that well-founded home-missionary church. Such gifts as these with their attendant prayer and self-sacrifice "make history."

WE have been favored with advance sheets of a Report made by a committee of the American Missionary Association appointed to visit the Dakota mission, in which the American Board has such a tender interest, although the work is not now under its care. The report speaks hopefully of the condition of affairs at Santee, Peoria Bottom, and Fort Berthold, and favors the enlargement of the work, especially of the educational part of the work, at these stations. In reference to the Sisseton Agency, the Report says: "Here are half-a-dozen churches, thus including nearly all the churches, and a considerable majority of the communicants, who were to be transferred to the American Missionary Association by the American Board. When, however, the American Missionary Association came to take possession of these Dakota missions, it was found, to the surprise of the Executive Committee, that the churches at Sisseton had already been transferred by their own act, and by that of the missionary in charge, to the Presbyterian Board of Home Missions. It was impossible for us to recover them, and the American Board was powerless to turn them over to the American Missionary Association." To this clear statement nothing need be added, save to say that the transference of these six churches to the Presbyterian Board was as much a matter of surprise to the Prudential Committee as it could have been to the Executive Committee of the American Missionary Association. The fact of such transference was not known here until after the official correspondence with the Mission had ceased, and the churches, having been Presbyterian in form from their organization, were so far independent that there was no power to prevent their making such alliances as they pleased.

A MISSIONARY tells of a poor Christian woman in India who said to him: "I have no money for missions, but I can speak to my neighbors and urge them to come to the Saviour I have so joyfully found." She had learned what was better and richer than gold and silver: the power of personal influence through an earnest zeal for Christ. And so, in her humble way, she had led eleven persons to the Lamb of God who taketh away the sins of the world. Many a whole church, the past year, has come short of such success.

WE learn from Japan that Fukugawa, the eminent scholar, has just sent two of his sons to America to be educated at Oberlin, under the care of a Christian fellow-countryman. This seems to indicate that this hitherto prominent opponent of Christianity is at heart nearer the truth and saving power of the Christian religion than he has credit for.

LETTERS from the Zulu mission, just received, state that a large party of natives from Umzila's Land had visited Natal, sent down by the monarch to see Bishop Colenso, and to purchase some articles. They visited Mr. Richards at Inanda, saying that Umzila had not forgotten him, and asking when he was coming to stay, as he had promised to do. Mr. Richards replied that he would go as soon as reinforcements came from America. The chief of the party, with eighteen men, spent a Sabbath at Inanda, and attended religious services five times. This certainly is a remarkable incident, and it cannot fail to have an important bearing upon missionary work in Umzila's kingdom.

CONTINGENT APPROPRIATIONS FOR THE MARATHA MISSION. — Allusion is made on another page to sums asked for various objects in the different mission fields, which are put into the contingent account, to be granted if the donations should warrant it. It may be instructive to mention a few of these objects, regarded as *less necessary* than others which have been provided for. In the Maratha Mission, for example: (1) An estimate was sent in for fourteen Bible-readers to labor in the neighborhood of Ahmednagar, visiting from house to house, and from village to village, reading the Scriptures and holding religious conversations often with those unable to read. The average expense for each man is about \$72, and the amount asked for is \$1,053. Of this sum \$420 is put among the contingents, and some of these men must be dismissed if funds are not supplied. (2) The sum of \$1,440 was asked for publication work in the Maratha Mission, to maintain a weekly religious paper, and various other works in the native tongue, and for the support of a very competent native editor. This amount is likewise reduced by \$420 passed into the contingent account. (3) Four new dormitories for theological students are needed at Ahmednagar, at an expense of \$527. Important as fitting accommodations are for the convenience of the young men, and that they may be freed from the damaging influences of boarding-places outside the Seminary, this sum too is put into the contingent. These are but specimens of requests coming from many fields.

THE Christian Vernacular Education Society for India, one of the most useful auxiliary missionary societies, has just issued a brief account of its work, in a revised edition of the little book called "The Star in the East." It was founded twenty-five years ago, just after the great Mutiny, and claims to have been of great assistance to all the missionary societies, interfering with none. It has certainly done a wide and important work. It has founded three training-colleges, in which seven hundred and fifty native teachers have been trained, and about one hundred thousand pupils been under instruction. Ten millions of publications, in eighteen languages, have been issued.

ENLARGEMENT seems to be the present watchword of all missionary organizations. Signs of promise are beckoning forward the laborers for Christ in every land. We learn that the English Church Missionary Society has made up its budget for the coming year at \$1,130,000, though the "ordinary income" of the Society reached \$1,000,000, for the first time last year. Will not He who enlarges the field and its fruitfulness enlarge also the hearts of those who must sustain the laborers?

CAPTAIN JOHN W. BROWN, of New London, Commander of the *Morning Star* during the years 1858-60, died in Brooklyn, N. Y., on the third of August last. During the war of the Rebellion he was engaged in important duties as acting master on the blockading squadron, and of late years has been a custom-house officer. He was a decidedly Christian man, supporting all good enterprises, outspoken on the subject of temperance, and a most useful member in the Sabbath-school and the church. While in command of the *Morning Star*, he was accompanied by his son. The *Friend*, of Honolulu, in referring to the death of Captain Brown, gives the following incident of a happy rescue by the brave Captain: "When the vessel was sailing on one of her voyages among the Micronesian Islands, there was the cry, 'A man overboard!' He was seen sinking, as the vessel was speeding on her way. In an instant Captain Brown plunged overboard and rescued the sinking lad; and, to his utter surprise, when rising to the surface, he discovered that it was his own son." May the *Morning Star* never lack as gallant and Christian a commander!

THE map of the missions of the Board, given in this number, has been engraved especially for the *Herald*, and is, on a small scale, like the new chapel Map of the World, just issued by the Board. At the low price at which this chapel map is published (\$2.50 on cloth), no church need be without this help to the missionary concert. We hope that many churches will accept the offer of a gift of the map made to those sending the names of ten new subscribers to the *Missionary Herald*. For a special offer, and various business items respecting the *Missionary Herald*, see 4th cover page.

IN accordance with the bequest of the late Professor Cowles, over one hundred volumes of his commentaries have just been sent to the libraries of mission seminaries, the avails of the copyright on his works. Thus his influence lives after him, and his interest in missions is still bearing fruit. As rich in spiritual as in practical suggestions, these volumes are of very great value, and form most timely accessions to mission libraries. We have the further pleasure of recording a gift of ten sets of Dr. Schaff's volumes on church history, distributed to as many theological schools on mission ground, the gift of Mrs. William E. Dodge and the author. These volumes are just the Christian literature needed for the native young men. We gladly commend to them Dr. Schaff's idea of the church (see vol. i, pp. 506, 507): "The apostolic church appears as a pure, independent, and complete organism, a system of supernatural, divine life in a human body. It contains in itself all the offices and energies required for its purposes. It produces the supply of its outward wants from its own free spirit. It is a self-supporting and self-governing institution, within the State, but not of the State. . . . The apostolic church, as to its membership, was not free from impurities, the after-workings of Judaism and heathenism and the natural man. But, in virtue of an inherent authority, it exercised rigid discipline, and thus steadily asserted its dignity and holiness. It was not perfect; but it earnestly strove after the perfection of manhood in Christ. . . . It carried in itself the principle of true catholicity, the power and the pledge of its victory over all other religions, and its final prevalence among all nations of the earth and in all classes of society."

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1882-1883.

N. B. The Items respecting American Laborers have been brought down to December, 1883. The other columns give the figures for the year last reported by the several missions, and ending with various dates.

MISSIONS.	AMERICAN LABORERS.		NATIVE LABORERS.					CHURCHES.			EDUCATION.													
	Organized.	Stations.	Out-Stations.	Physicians.	Others.	Wives.	Other Women.	Total.	Pastors.	Preachers.	Teachers.	Helpers.	Total.	Total Laborers.	Number of Churches.	Members.	Additions.	Colleges and High Schools.	Pupils.	Girls' Boarding-Schools.	Pupils.	Common Schools.	Pupils.	Total under Instruction.*
Zulu Mission	1835	9	13	12	1	12	5	29	3	45	40	22	110	139	16	645	40	2	61	2	65	38	1,531	1,657
West Central Africa	1880	1		1	2	3	5	9	3	8	0	16	36	66	5	294	22	1	34	2	105	10	313	452
European Turkey	1858	4	19	11	1	12	6	30	3	30	139	41	235	296	20	1,660	195	8	318	9	376	122	4,383	5,512
Western Turkey	1819	7	101	18	1	17	25	61	16	15	13	15	55	100	33	3,664	142	5	104	2	97	68	2,814	2,916
Central Turkey	1847	2	34	7	1	7	0	24	15	17	3	15	29	283	30	2,201	266	17	389	6	210	140	4,510	5,659
Eastern Turkey	1836	5	112	15	1	15	13	44	27	27	143	42	239	268	22	1,442	155	3	116	3	180	79	1,651	1,947
Maratha	1813	7	35	10	1	11	2	20	10	95	62	183	208	34	2,886	193	7	171	6	180	140	4,514	5,087	
Madura	1834	11	225	11	1	11	6	66	17	149	237	9	412	438	34	2,886	193	4	375	2	83	140	9,055	9,513†
Ceylon	1816	7	16	5	1	4	6	16	10	5	24	53	292	308	13	1,061	65	4	375	2	183	140	9,055	9,513†
Hong Kong	1883	1		1	1	1	1	1	2	17	10	7	36	48	11	240	40	2	23	1	25	9	179	227
Foochow	1847	3	18	4	1	4	3	12	2	17	10	7	36	48	11	240	40	2	23	1	25	9	179	227
North China	1847	6	18	16	1	15	9	44	1	3	20	29	73	93	6	730	74	2	37	2	32	11	136	205
Shanse	1882	3			1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Japan	1869	5				4	9	9	6	8	9	9	9	9	19	1,097	222	1	136	3	161	—	297	297
Micronesia	1852	4	28	14	1	15	14	45	16	30†	—	9	33	78	46	3,461	393	3	70	—	—	40	1,900	1,970
Western Mexico	1852	4	43	7	2	7	2	16	15	30†	—	75	91	7	—	—	—	—	—	—	—	—	—	—
Northern Mexico	1852	1				3	1	7	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Spain	1852	2				2	1	5	4	—	8	7	25	30	4	310	95	1	6	1	20	7	218	244
Austria	1872	1				1	1	1	—	5	—	—	—	—	4	96	26	1	19	—	—	—	—	—
North Pacific Institute	1872	1				1	1	1	—	—	—	—	—	2	—	—	—	—	—	—	—	—	—	—
Total	80	682	147‡	6	2	7	140	1,000	402§	144	368	1,011	307	1,830	2,232	275	19,333	1,688	57	2,066	39	1,549	835	35,795

* Including some not in reported schools.

† The common schools of Ceylon, connected with the mission, are under the direction of a Board of Education, and the teachers are not reckoned as mission helpers.

‡ Including Hawaiian missionaries.

§ Not including those still supported at the Sandwich Islands.

THE TWENTY-FIFTH OBSERVANCE OF THE WEEK OF PRAYER.

IN the month of January, 1859, a few missionaries in India, according to agreement between themselves and some of their friends, united for one week in special prayer for the outpouring of God's Spirit upon all men. Comparatively a small number so much as knew of that agreement, yet the services of that week formed the beginning of an observance which has now become as wide as the Christian world. In the short space of twenty-five years, the "Week of Prayer" has become an institution in the church, and has taken its place beside the prayer-meeting and the Sunday-school as among the new means of grace which in these latter days God has made known to his people.

The completion of a quarter of a century since the establishment of this Week of Prayer may well call renewed attention to its original design. That design was not general but most specific. It was not the purpose merely to cultivate a spirit of union among Christians, or to call out their common supplication for a variety of objects. The call to united prayer was for the purpose of asking God for one gift — a gift so essential that it seemed to include all other gifts — without which all efforts would be in vain, but with which the feeblest instrumentalities would be irresistible. The outpouring of God's Spirit upon all flesh was presented as the single object of common supplication. If any think this a narrow theme, or one that fails to recognize the varied wants of the church and the world, that impression only sets in clearer light the importance of devoting a whole week, and that the best week in the year, to the consideration of this central and supreme need of all men and all institutions, that the Holy Ghost rest upon them with sanctifying and energizing power. We get so busy with our organizations and machineries that we do not think enough of the spirit of life which should be in them. We greatly need to attend more frequently to the source of power for all Christian living and Christian work, the indwelling grace and might of the Divine Spirit. This is the all-inclusive blessing we should chiefly ask for, that God would, according to his promise, pour out his Spirit upon all flesh.

It was with this thought in mind that the Lodian Mission in India, on the motion of Rev. Dr. J. H. Morrison, commenced the observance of the Week of Prayer in 1859, and issued an invitation to the church of Christ throughout the world to join in its future observance. It is fitting that the original invitation should be given here in full. It is taken from the minutes of the mission, dated Lodian, November 29, 1858.

Whereas our spirits have been greatly refreshed by what we have heard of the Lord's dealings with his people in America, therefore:—

Resolved 1st, that we hereby publicly acknowledge the debt of gratitude we owe to him, and our obligations to live more than ever not unto ourselves but unto him who died for us.

And in view of our own spiritual necessity, and of the wants of the perishing millions about us, and in the hope of obtaining similar blessings for this land,

Resolved 2d, that we will do our best to get Union Meetings for prayer, for the outpouring of the Spirit, established at our respective stations, and also at other stations, wherever we may find two or three willing to meet together in the name of Christ.

And further, being convinced from the signs of the times that God has still large blessings in store for his people, and for our ruined race, and that he now seems to be ready and waiting to bestow them as soon as asked, therefore:—

Resolved 3d, that we appoint the second week in January, 1860, beginning with Monday the 8th, as a time of special prayer that God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation; that on the first day, that is, on Monday the 8th, be a holy convocation for solemn fasting, humiliation, and prayer, and that on the last day, that is, Sabbath the 14th, be a holy convocation for thanksgiving and praise; that the intervening time be spent in private and social exercises of prayer and praise, as the circumstances of each community may dictate; that all God's people of every name and nation, of every continent and island, be cordially and earnestly invited to unite with us in a similar observance of that time: and that from the receipt of this invitation, onward, all be requested, in their secret, family, and public devotions, habitually to entreat the Lord to pour out upon all his people so much of the Spirit of grace and supplication, as to prepare them for such an observance of the time designated, as may meet with his approval and secure his blessing.

Is it not a good time to recur to the original design of the founders of this observance? Instead of preparing programmes for the week which shall seek to enumerate as many objects as possible, would it not be well to confine the thoughts to the one all-embracing need of the world—the outpouring of the Spirit? We may well consider what his power is and why we need him; how he works and through whom he works; what keeps him from us and what brings him near us; and what is the promise concerning his coming. This will but properly magnify the work of the Spirit and will prepare us to receive him.

For many years the Week of Prayer has been followed by special blessings at various missionary stations throughout the world. Last year this was peculiarly the case. The coming Week of Prayer has been anticipated with great desire and hope in many places, especially where revivals have been in progress, as in Japan and Turkey and South Africa. Will not the people of God unite in common supplication, not so much for this or that place, home or foreign, or for this or that form of Christian work, but for the one supreme gift which shall reach all places and shall energize all forms of work? Then may we hope to hear in our churches and in our assemblies the promise renewed: YE SHALL BE BAPTIZED WITH THE HOLY GHOST NOT MANY DAYS HENCE.

A NEW MORNING STAR.

AN ENTERPRISE FOR THE YOUNG.

It has been decided that a new vessel must be provided to carry on the expanding missionary work among the Micronesian Islands of the Pacific. The present *Star* has done good service for thirteen years, having in 1870 taken the place of the vessel built in 1866, which was wrecked on Kusaie. But the growth of the mission calls for greater capacity in the ship, both for passengers and for supplies for the missionaries. For two or three years the *Star* has necessarily been so overloaded as to make her voyages very uncomfortable and somewhat dangerous, and now she is quite unable to carry all that needs to be carried. With due

foresight for the future, a vessel of double her size should be secured at once. There can be no avoiding this necessity.

THE MORNING STAR-BUILT IN 1866-165 TONS

SURELY THE ISLES SHALL WAIT FOR ME.

THE MORNING STAR-BUILT IN 1866-165 TONS

1860-8

SHARES 25¢

American Board of Commissioners
for Foreign Missions

ONE DIME ANNUALLY FROM EACH SHAREHOLDER WILL PAY
..... THE RUNNING EXPENSES OF THE VESSEL.....

...is the owner of shares in the..... New...
..... Morning Star.....

Missionary Rooms
Boston. January, 1884

Augustus D. Ward
Treasurer of A.B.C.F.M.

The region through which the *Star* sails is one abounding in calms and shifting ocean currents, often causing great delays and no little peril. If the new vessel could have auxiliary steam-power for use amid these calms and cur-

rents and in entering lagoons, her voyages would not only be safer but much more regular, saving much wearisome delay in reaching the many islands she must visit, and affording opportunities for longer stay at places where missionary supervision is needed. Such a vessel with outfit will cost not far from \$45,000. Shall that sum be provided? It would be easy to raise it if friends should divert their gifts from the regular channels to this new enterprise. But that would be perilous to other missionary interests as important as this in Micronesia. If donations for the regular work are withdrawn, that work must suffer greatly. We must therefore ask that whatever be given for the new vessel be special, over and beyond the usual offerings of our friends.

We look to the children and the Sunday-schools with hope that they will take hold of this enterprise with enthusiasm. The Lord seems to have stirred up many hearts in regard to this matter long before the decision was reached that the time had come to undertake the building of a new vessel. A "Steamer's Aid Society" was formed at Rockport, Massachusetts. The Vine-street Church, of Cincinnati, and the Shawmut Branch Sabbath-school, of Boston, and many other friends, have already sent in generous contributions, and we hear of other churches and Sunday-schools who are planning liberal things. More than a year ago a Sunday-school class in Vermont sent in its offering for a new steamer.

The shares in the new vessel have been fixed at twenty-five cents each; and the certificates of stock, like the one on the preceding page, will be forwarded in any quantity needed to pastors, Sunday-school superintendents, or any friends who will undertake to secure contributions. Much good is anticipated as the result of this effort, in awakening missionary interest among the children and youths. It is a labor for Christ, the meaning of which they can readily appreciate. He who once spake to his disciples, that a small ship should wait on him, now speaks by his Providence that a larger ship is needed for his work.

SUSTAIN AND ENLARGE.

A WORD TO STEWARDS OF THE LORD'S GIFTS, MATERIAL AND SPIRITUAL.

BY SECRETARY N. G. CLARK.

WE should not be faithful to the trust committed to us by the constituency of the Board, if we should fail to call attention to the urgent need of enlarged means for the wise prosecution of our work in the foreign field. Ability and opportunity constitute a call to service in the cause of Christ, whether in personal consecration to the ministry, or in the devotion of wealth to Christian objects. It must not be overlooked that the world is now open to Christian effort; that Christianity is a recognized force in the world's history, and has a prestige that secures attention to the proclamation of the gospel among the great heathen nations, as never before; and that there is now no limit to the work of evangelization but such as is set by our faith and the means we employ.

The appropriations of the Board for the coming year have been made out with careful reference to the actual necessities of the work now in hand, and, in the best judgment of missionaries on the field, do not really suffice for that, but they

were made out as large as was felt to be prudent, though in confident expectation not only of not receiving less than the last year, but of a steady advance on the part of churches year by year, and a sufficient advance the present year to cover items put into what has been termed the contingent account. The very items placed in this account are enough to show the severity of the reductions made, and the importance of the additional means asked for. Provision is made in the regular appropriations to supply such additional missionaries as may be secured to keep up the present force, as well as to supply in some measure the lack of last year.

In this estimate we are obliged to consider the age, and the consequent early withdrawal, of some of the older missionaries, and the necessity of having younger men in preparation to take their places, as well as to supply present vacancies. Not less than eighteen ordained missionaries are imperatively needed for this purpose, distributed as follows: One man for Spain and one for Austria; three for evangelistic and literary work, to aid the evangelical community at Constantinople, and one each for Trebizond, Bitlis, and Van, two for the Maratha and two for the Madura Missions, two for Foochow, and one for Pao-ting-fu, in North China; one for Japan and one for Micronesia, and one more for enlargement in South Africa. Unmarried women are called for as follows: One to aid Miss Page in the Girls' School in Smyrna, one for the High School at Marash, one to take charge of the Seminary at Madura, one to assist Miss Newton in the Girls' School at Foochow, one as a physician or training-nurse for the Home in Constantinople, and two or more for Zenana and other special work in behalf of women in India. One medical man of experience is needed at once to fill the position of mission physician and a professorship in the medical department of Central Turkey College at Aintab, and another for Shantung, North China. If the new missions in Africa, China, and Japan are included, it will be necessary to add three more physicians and missionaries according to the almost unlimited opportunities; but in this paper special reference is only had to the regular work of the older missions. This reinforcement is needed to keep up the work in hand, and any failure to supply it must be attended with loss and discouragement.

But it is not enough barely to keep up the present work. The providence and the spirit of God beckon us to greater things in his name. New stations may well be organized in some of the older fields in order to their greater efficiency: as one or two more in the Maratha, the Madura, the Foochow, and the North China Missions. The most urgent call, however, is for enlargement in Japan, in view of the intellectual and religious revolution in progress. A vigorous effort on the part of the Christian church may secure the triumph of Christianity in Japan within the next twenty-five years. This is the common sentiment of many thoughtful Japanese and of missionaries representing different Missionary Boards. What a prize for Christ! What a new impulse may thus be given to the work of missions the world over! What a motive to fire the Christian heart!

In view of the lack of men and means to carry out their wishes, the mission of the American Board in Japan has been urged to spare no pains to raise up an efficient native agency. The Training-School at Kioto already numbers one

hundred and sixty pupils, of whom ninety are professed Christians, and one third of those in the theological department. The spiritual condition of this institution is now, and for years has been, that of steadily sustained religious interest, resulting in frequent additions to the professed followers of Christ.

As a result of the present spiritual awakening, and the great movement toward Christianity in progress, it is believed that the native churches will be in readiness to receive and support pastors as fast as they can be prepared for their work. This fact alone — the early independence and self-support of Japanese churches and the comparatively small expense to the friends of missions abroad, beyond that of supplying missionaries — is certainly one of the strongest reasons for improving wisely the present opportunity. But if left to rely mainly on a native agency, additional means must be provided to supply missionary teachers and for the proper equipment of the native force. However able and devoted the native ministry may be, it will need the practical experience of men from abroad who have grown up amid the choicest influences of ripened Christian culture; of men not to control, but to exert moral influence; of men whose intellectual gifts and attainments will command respect and admiration, and to whom thoughtful Japanese may look for wise counsel and helpful suggestions in bringing up Christian communities and churches to a just conception and a proper realization of the duties, privileges, and graces of a true Christian life. Even with the best efforts to raise up a native agency, and the anticipated results of such efforts, not less than six new men — married missionaries — will be needed for the work allotted to the American Board, before they have acquired the language and are ready for work. To these ordained missionaries should be added as many, or even twice as many, women for woman's work. But without waiting to learn the language, one man — an experienced teacher — is in instant request to teach English branches in what may be termed the collegiate department of the Training-School.

But such enlargement as is here suggested is only possible through the enlargement of means for this special object. We cannot wisely help Japan at the expense of other fields, where steadily sustained effort may at any time call for like enlargement, and where any neglect might seriously imperil such a future. It is not possible, even temporarily, to transfer men or means from one field to another at harvest time, but special efforts must be made to meet the special emergency.

Will friends of missions, stewards of the Lord's money, add what may be needed to the regular appropriations of the Board for the support of such needed reinforcements? Is it not an object worthy of such generous Christian endeavor?

The man or men who should place the sum of \$100,000, or better \$200,000, at the service of the American Board for enlargement of Christian work in Japan during the next five years, would improve an opportunity for promoting the kingdom of Christ that comes but seldom in the course of the centuries.

If the means were provided for such enlargement, not only in Japan but in other fields, richly blest by the Spirit of God the past year, can we doubt that the men and the women would be forthcoming? or, if the men and women of

the requisite qualifications should offer their services, would it not be distrusting the churches to harbor the thought that there would be any lack of means? The Spirit of Christ is one.

WHO MUST SOLVE IT?

BY A CORPORATE MEMBER.

“Our Annual Financial Problem” is the title of a paper presented at the late meeting of the American Board at Detroit. The gist of this problem is how to bring the “estimates” made on mission fields, the “appropriations” voted by the Prudential Committee, and the “donations,” into agreement on the high plane of the “estimates,” prayerfully made by men who stand at the front, face to face with a work growing on their hands, and are looking into open doors, ever inviting them on to further conquests. To do this, it was intimated that the “appropriations” should “gracefully and gratefully” follow the “estimates,” and the “donations” from the churches “sweetly and lovingly correspond.” As a matter of fact, last year and heretofore, running back to the beginning, the “estimates” have had to be variously and vigorously cut down to meet the probable income of the Treasury.

A calm, unexaggerated “estimate” of what could wisely and efficiently be used over the whole field, in 1884, puts the sum at \$2,000,000. Cut this down one half, and the moderate demand is for \$1,000,000. How to attain this great desideratum is shown with mathematical exactness. It has been repeatedly shown before, by many hands, on various lines of approach. Only recently, a Massachusetts pastor showed us, in the *Missionary Herald*, how *one tenth* of the membership of our churches might raise \$688,500 annually. And we were exhorted to be about it, and let the other nine tenths bring up the rear. No doubt they would, and thus we should reach the needed round million dollars. We have tried our own hand at figuring, too; with what success we scarcely know. Anyhow, the two incidents with which the paper by the Secretary closes are more pleading and effective than figures can be. And yet there are figures here. One was a letter from a son of that prince among men, William E. Dodge, covering his father’s pledge at Portland with a check for \$5,000, suggestive to men of wealth, how they might help solve this problem.

The other letter was from a Colorado Home Missionary pastor of a church of *ten* members, covering a postal order for \$27; afterward, by the pastor’s tithes, increased to \$50. On this basis of reckoning for all our churches, \$2,000,000 come quickly into view. But will this sort of giving come at our call, at the call of the Master, at the call of the perishing millions, at the bidding of any voice in heaven or on earth?

To come back to the title of this paper. There is, then, a financial problem involved in our work for Christ abroad: worse yet, an *annual* problem, which runs through the web and woof of every day of every year. Its face is very familiar in a certain room in Boston — more familiar than welcome. And must

it always be so? Can we not get rid of that word *annual*, and then get rid of that other word *problem*, in this connection? Somehow, in this day of marvelous activity and growing wealth, there ought to be found a way to meet, with a grand spontaneity, these calls from the four quarters of the globe. No call is providential for which there is not waiting, somewhere, its providential answer; nor should that answer be lurking in an "annual problem."

This much is clear: the Colorado pastor is right at the heart of the solution. Put that pastor, rather the heart of him, into every Congregational pulpit, and there is no longer a financial problem. The whole machinery of missions would be simplified. District Secretaries even would no more be needed than a fifth wheel to a coach. They could then be pastors or missionaries themselves, and the last vestige of an old-time collecting agency would pass into history, never to return.

This is only saying, for substance, that pastors have this matter largely in their own hands. So should it be. When the Prudential Committee, the Secretaries, the editor, the business manager, and all concerned, have done their best, — and less than that may they never do! — maps, literature, helps of every sort, are laid largely at the disposal of pastors; and the outcome in the church, in the societies, the Mission-bands, and the Sunday-schools, is much as they ordain it to be. This is at once their responsibility, their privilege, and their honor. Hence the vital necessity for a missionary ministry, if this problem is to be a problem no longer.

But since that day has not yet come, and we are only working toward it, there is another thing that ought to be said — writing, not officially, but as one of them — to, at least, one hundred and fifty Corporate Members of the American Board.

This problem of finance is their problem, too. To give, as individuals they might give, if they sustained no such relation, or to work, as pastors they might work in any event, does not seem to us to exhaust the obligation of the Corporate Membership in this regard. There is a responsibility to be assumed in respect to the problem itself, as related to other men who might do much to solve it. The *personnel* of this Corporate Membership is made up of representative men, in the pulpit, the press, the business world, who wield large influence. Some of them lead great enterprises. Some of them raise large sums of money for humanitarian and other causes. Unquestionably, a secular enterprise, to which some half dozen of them would put their names, would instantly command, if called for, five million dollars; such is their financial standing in the business world.

When, last winter, one noble benefactor after another fell, and their wills were made public, the influence of their judgment and action, in reference to some of our benevolent societies, immediately reported itself in inquiries for the corporate name, and standing, of these societies, in order to the writing of wills that should embrace them.

The point raised is this — raised with some hesitation, and yet with a deep conviction that it is in order so to do: Is this imperial ability, in the pulpit, the press, the commercial world, brought to bear upon this "financial problem" of the American Board, as it should be, as a legitimate expression of the interest of

the Corporate Membership in a work so momentous? We cannot think it is. This problem is too grave to lie on the hearts and hands of a dozen men, as a problem; for this means much more than that general interest which the average believer feels in this work. It means that somebody must carry it, night and day — this problem of ways and means! Actually to have these one hundred and fifty put their hands to it with their might is to lift it into mid-air, and carry it forward with elastic step to a certain and easy solution.

MISSIONARIES OF THE A. B. C. F. M., DECEMBER, 1883.

The following list presents alphabetically the names of Missionaries now in connection with the Board, either in the field or expecting to return to it; also the mission and station with which missionary is connected. Post-office address is not always the same. The following abbreviations are used in indicating the missions:—

West Central Africa,	W. C. A.	Central Turkey Mission,	C. T.
European Turkey Mission,	Eur. T.	Eastern Turkey Mission,	East. T.
Western Turkey Mission,	W. T.	Maratha Mission,	Mar.
Abbott, Justin E.,	Bombay, Mar.	Berry, Mrs. Maria E.,	Okayama, Japan.
Adams, Lucien H.,	Kessab, C. T.	Bingham, Hiram,	At Honolulu, Micronesia.
Adams, Mrs. Nancy D.,	" "	Bingham, Mrs. Minerva C.,	" "
Ainslee, John A.,	Mardin, East. T.	Bissell, Henry M.,	Guadalajara, West. Mexico.
Ainslee, Mrs. Ellen D.,	" "	Bissell, Mrs. Ella M.,	" "
Allchin, George,	Osaka, Japan.	Bissell, Lemuel, D. D.,	Ahmednagar, Mar.
Allchin, Mrs. Nellie M.,	" "	Bissell, Mrs. Mary E.,	" "
Allen, Orson P.,	Harpoot, East. T.	Blake, Miss Susan P.,	Sivas, W. T.
Allen, Mrs. Caroline R.,	" "	Bliss, Edwin E., D. D.,	Constantinople, W. T.
Ament, William S.,	Peking, N. China.	Bliss, Mrs. Isabella H.,	" "
Ament, Mrs. Mary A.,	" "	Blodget, Henry, D. D.,	Peking, N. China.
Andrews, Miss Mary E.,	Tung-cho, "	Blodget, Mrs. S. F. R.,	" "
Andrus, Alpheus N.,	Mardin, East. T.	Bond, Lewis, Jr.,	Monastir, Eur. T.
Andrus, Mrs. Olive L.,	" "	Bond, Mrs. Fannie G.,	" "
Atkinson, John L.,	Kobe, Japan.	Bowen, Marcellus,	Smyrna, W. T.
Atkinson, Mrs. Carrie E.,	" "	Bowen, Mrs. Flora P.,	" "
Atwood, Ireneus J.,	Tai-ku, Shanse.	Bridgman, Henry M.,	Umzumbi, Zulu.
Atwood, Mrs. A. W.,	" "	Bridgman, Mrs. Laura B.,	" "
		Brooks, Charles H.,	Constantinople, W. T.
Baird, John W.,	Monastir, Eur. T.	Brooks, Mrs. Fanny W.,	" "
Baird, Mrs. Ellen R.,	" "	Brooks, Miss Mary E.,	Erzroom, East. T.
Baldwin, Caleb C., D. D.,	Foochow, Foochow.	Brown, Miss Emily M.,	Kobe, Japan.
Baldwin, Mrs. Harriet F.,	" "	Brown, Miss Minnie C.,	Adana, C. T.
Baldwin, Theodore A.,	Broosa, W. T.	Browne, John K.,	Harpoot, East. T.
Baldwin, Mrs. Matilda J.,	" "	Browne, Mrs. Leila,	" "
Ballantine, William O., M. D.,	Rahuri, Mar.	Bruce, Henry J.,	Satara, Maratha.
Barnes, Miss Myra L.,	Marash, C. T.	Bruce, Mrs. Hepzibeth P.,	" "
Barnum, Henry S.,	Van, East. T.	Burnell, Albert H.,	Mana-Madura, Madura.
Barnum, Mrs. Helen P.,	" "	Burnell, Mrs. Abby S.,	" "
Barnum, Herman N., D. D.,	Harpoot, "	Burrage, Miss Fanny E.,	Cesarea, C. T.
Barnum, Mrs. Mary E.,	" "	Bush, Miss Caroline E.,	Harpoot, East. T.
Barrows, Miss Martha J.,	Kobe, Japan.	Byington, Theo. H., D. D.,	Constantinople, W. T.
Bartlett, Lyman,	Cesarea, W. T.	Byington, Mrs. Margaret E.,	" "
Bartlett, Mrs. Cornelia C.,	" "		
Beach, Harlan P.,	Tung-cho, N. China.	Cady, Chauncey M.,	Ping-yao, Shanse.
Beach, Mrs. Lucy L.,	" "	Capron, Mrs. Sarah B.,	Madura, Madura.
Berry, John C., M. D.,	Okayama, Japan.	Cary, Otis, Jr.,	Okayama, Japan.

Cary, Mrs. Ellen M.,	Okayama, Japan.	Fairbank, Miss Katie,	Ahmednagar, Mar.
Cathcart, Miss Lillie S.,	Kusaie, Micronesia.	Fay, William E.,	Bailunda, W. C. A.
Chamberlain, Miss Laura B.,	Sivas, W. T.	Farnham, Miss Laura,	Nicomedia, W. T.
Chambers, Robert,	Erzroom, East. T.	Farnsworth, Wilson A., D. D.,	Cesarea, "
Chambers, Mrs. Elizabeth L.,	" "	Farnsworth, Mrs. Caroline E.,	" "
Chambers, William N.,	" "	Fletcher, Miss J. Estella,	Ponape, Micronesia.
Chandler, John E.,	Battalagundu, Madura.	Fowle, James L.,	Cesarea, W. T.
Chandler, Mrs. Charlotte H.,	" "	Fowle, Mrs. Caroline P.,	" "
Chandler, Miss Gertrude A.,	" "	Fritcher, Miss Eliza,	Marsovan, "
Chandler, John S.,	Pasumalai, Madura.	Fensham, Miss Flora A.,	Constantinople, W. T.
Chandler, Mrs. Jennie E.,	" "	Gardner, Miss Fanny H.,	Osaka, Japan.
Chapin, Franklin M.,	Kalgan, N. China.	Garretson, Miss Elsie M.,	Kalgan, N. China.
Chapin, Mrs. Flora M.,	" "	Gates, C. Frank,	Mardin, East. T.
Chapin, Miss Jane E.,	Peking, "	Gates, Mrs. Mary E.,	" "
Chapin, Lyman D.,	Tung-cho, "	Gates, Lorin S.,	Sholapur, Mar.
Chapin, Mrs. Clara L.,	" "	Gates, Mrs. Frances A.,	" "
Chester, Edward, M. D.,	Dindigul, Madura.	Gleason, Miss Martha J.,	Constantinople, W. T.
Chester, Mrs. Sophia,	" "	Goodenough, Herbert D.,	Adams, Zulu.
Childs, Miss Harriet N.,	Constantinople, W. T.	Goodenough, Mrs. Caroline L.,	" "
Christie, Thomas D.,	Marash C. T.	Goodrich, Chauncey,	Tung-cho, N. China.
Christie, Mrs. Carmelite B.,	" "	Goodrich, Mrs. Sarah B.,	" "
Clark, Albert W.,	Prague, Austria.	Gordon, M. Lafayette, M. D.,	Kioto, Japan.
Clarke, James F.,	Samokov, Eur. T.	Gordon, Mrs. Agnes H.,	" "
Clarke, Mrs. Isabella G.,	" "	Gouldy, Miss Mary E.,	Osaka, Japan.
Closson, Miss Sarah A.,	Cesarea, W. T.	Graves, Sara E.,	Samokov, Eur. T.
Coffing, Mrs. Josephine L.,	Hadjin, C. T.	Greene, D. Crosby, D. D.,	Kioto, Japan.
Colby, Miss Abby M.,	Osaka, Japan.	Greene, Mrs. Mary J.,	" "
Cole, Royal M.,	Erzroom, East. T.	Greene, Joseph K.,	Constantinople, W. T.
Cole, Miss Lizzie,	" "	Greene, Mrs. Elizabeth A.,	" "
Cole, Miss Harriet L.,	Samokov, Eur. T.	Gulick, John T.,	Kobe, Japan.
Crawford, Matthew A.,	Chihuahua, N. Mexico.	Gulick, Mrs. Frances A.,	" "
Crawford, Mrs. Harriet J.,	" "	Gulick, Miss Julia A.,	" "
Crawford, Miss Sophia,	Monastir, Eur. T.	Gulick, Orramel H.,	Niigata, "
Cull, Miss Phoebe L.,	Manisa, W. T.	Gulick, Mrs. Ann E.,	" "
Curtis, William W.,	Osaka, Japan.	Gulick, Thomas L.,	Zaragoza, Spain
Davis, Miss Anna Y.,	Kobe, Japan.	Gulick, Mrs. Alice W.,	" "
Davis, Jerome D., D. D.,	Kioto, "	Gulick, William H.,	San Sebastian, "
Davis, Mrs. Sophia D.,	" "	Gulick, Mrs. Alice G.,	" "
Davis, R. Henry,	Niigata, Japan.	Gutterson, George H.,	Melur, Madura.
Davis, Mrs. Frances W.,	" "	Gutterson, Mrs. Emma W.,	" "
Day, Miss Laura A.,	Adams, Zulu.	Hager, Charles R.,	Hong Kong.
DeForest, John H.,	Osaka, Japan.	Hale, Miss Flora J.,	Pao-ting-fu, N. China.
DeForest, Mrs. Sarah E.,	" "	Hamlin, Miss Clara H.,	Constantinople, W. T.
Dewey, Willis C.,	Mardin, East. T.	Hance, Miss Gertrude R.,	Umvoti, Zulu.
Dewey, Mrs. Seraphina S.,	" "	Harding, Charles,	Sholapur, Mar.
Diament, Miss Naomi,	Kalgan, N. China.	Harding, Mrs. Elizabeth D.,	" "
Doane, Edward T.,	Ponape, Micronesia.	Harding, Miss Ruby,	E. Ahmednagar, Mar.
Doughaday, Miss A.,	Osaka, Japan.	Harris, Miss Alice B.,	Foochow, Foochow.
Dodd, Miss Isabella F.,	Constantinople, W. T.	Hartwell, Chas.,	Foochow Suburbs, Foochow.
Dudley, Miss Julia E.,	Kobe, Japan.	Hartwell, Miss Emily S.,	" "
Dwight, Henry O.,	Constantinople, W. T.	Hastings, Eurotas P.,	Batticcotta, Ceylon.
Dwight, Mrs. Ardelle M.,	" "	Hastings, Mrs. Anna,	" "
Eaton, James D.,	Chihuahua, N. Mexico.	Hastings, Richard C.,	" "
Eaton, Mrs. Gertrude C.,	" "	Hastings, Mrs. Minnie B.,	" "
Edwards, Mrs. Mary K.,	Lindley, Zulu.	Hastings, Miss Katie E.,	" "
Ely, Miss Charlotte E.,	Bitlis, East. T.	Haven, Miss Ada,	Peking, N. China.
Ely, Miss Mary A. C.,	" "	Herrick, George F., D. D.,	Constantinople, W. T.
Evans, Miss Jane G.,	Tung-cho, N. China.	Herrick, Mrs. Helen M.,	" "
Fairbank, Samuel B., D. D.,	Wadale, Mar.	Herrick, James,	Tirumangalam, Madura.

Herrick, Mrs. Eliz'th H.,	Tirumangalam, Madura.	Marsh, George D.,	Philippopolis, Eur. T.
Hillis, Miss Hester A.,	Panditeripo, Ceylon.	Marsh, Mrs. Ursula C.,	" "
Holbrook, Charles W.,	Adams, Zulu.	Melvin, Miss Helen E.,	Constantinople, W. T.
Holbrook, Mrs. Sarah E.,	" "	Miller, Mr. Samuel T.,	Bailunda, W. C. A.
Holbrook, Miss Mary A., M. D.,	Tung-cho, N. C.	Minor, Mrs. Judith M.,	Battalagundu, Madura.
Hooper, Miss Frances,	Kioto, Japan.	Montgomery, Giles F.,	Marash, C. T.
Hollister, Miss Mary G.,	Aintab, C. T.	Montgomery, Mrs. Emily R.,	" "
House, J. Henry,	Samokov, Eur. T.	Murdock, Miss Virginia C., M. D.,	Kalgan, N. C.
House, Mrs. Addie S.,	" "	McCallum, Miss Emily,	Constantinople, W. T.
Howland, John,	Guadalajara, West. Mexico.		
Howland, Mrs. Sarah B.,	" "	Neesima, Joseph H.,	Cor. Mem., Kioto, Japan.
Howland, Samuel W.,	Oodoopitty, Ceylon.	Neesima, Mrs. J. H.,	" "
Howland, Mrs. Mary E. K.,	" "	Newell, Miss Fannie M.,	Broosa, W. T.
Howland, William S.,	Mandapasalai, Madura.	Newton, Miss Ella J.,	Foochow, Foochow.
Howland, Mrs. Mary L.,	" "	Noble, Mr. Willis C.,	Peking, N. China.
Howland, William W.,	Oodooville, Ceylon.	Noble, Mrs. Willa J.,	" "
Howland, Mrs. Susan R.,	" "	Noyes, Joseph T.,	Periakulam, Madura.
Howland, Miss Susan R.,	" "	Noyes, Mrs. Martha J.,	" "
Hubbard, Albert W.,	Sivas, W. T.		
Hubbard, Mrs. Emma R.,	" "	Page, Miss Mary L.,	Smyrna, W. T.
Hume, Edward S.,	Bombay, Mar.	Parmelee, Miss H. Frances,	Osaka, Japan.
Hume, Mrs. Charlotte E.,	" "	Parmelee, Moses P., M. D.,	Trebizond, East. T.
Hume, Robert A.,	Ahmednagar, Mar.	Parmelee, Mrs. Julia F.,	" "
Hyde, Charles M., D. D.,	Honolulu, N. Pac. Inst.	Parsons, Mrs. Catharine,	Nicomedia, W. T.
Hyde, Mrs. Mary K.,	" "	Parsons, Miss Electa C.,	" "
		Patrick, Miss Mary M.,	Constantinople, "
Ireland, William,	Adams, Zulu.	Pease, Edmund M., M. D.,	Kusaie, Micronesia.
Ireland, Mrs. Relief O.,	" "	Pease, Mrs. Harriet A.,	" "
		Peck, Albert P., M. D.,	Pao-ting-fu, N. China.
Jencks, Mr. DeWitt C.,	Kobe, Japan.	Peck, Mrs. Celia F.,	" "
Jencks, Mrs. Sarah M.,	" "	Peet, Mr. William W.,	Constantinople, W. T.
Jenney, Edward W.,	Monastir, Eur. T.	Peet, Mrs. Martha H.,	" "
Jenney, Mrs. Kate M.,	" "	Perkins, Henry P.,	Tientsin, N. China.
Johnson, Miss Lauraette E.,	Van, East. T.	Perry, Henry T.,	Sivas, W. T.
Jones, John P.,	Madura, Madura.	Perry, Mrs. Jennie H.,	" "
Jones, Mrs. Sarah A.,	" "	Pettee, James H.,	Okayama, Japan.
		Pettee, Mrs. Isabella W.,	" "
Kilbon, Charles W.,	Adams, Zulu.	Pettibone, I. Fayette,	Constantinople, W. T.
Kilbon, Mrs. Mary B.,	" "	Pierce, Miss Ellen M.,	Aintab, C. T.
Kimball, Miss Grace N.,	Van, East. T.	Pierce, John E.,	Nicomedia, W. T.
Kingsbury, Fred L., M. D.,	Samokov, Eur. T.	Pierce, Mrs. Lizzie A.,	" "
Kingsbury, Mrs. Luella L.,	Samokov, "	Pierson, Isaac,	Pao-ting-fu, N. China.
Knapp, George C.,	Bitlis, East. T.	Pierson, Miss Lizzie B.,	" "
Knapp, Mrs. Alzina M.,	" "	Pinkerton, Miss Mary E.,	Umzumbi, Zulu.
		Pixley, Stephen C.,	Lindley, "
Lawrence, Miss Clara D.,	Manisa, W. T.	Pixley, Mrs. Louisa,	" "
Learned, Dwight W.,	Kioto, Japan.	Porter, Henry D., M. D.,	Shantung, N. China.
Learned, Mrs. Florence H.,	" "	Porter, Mrs. Elizabeth C.,	" "
Lee, Lucius O.,	Marash, C. T.	Porter, Miss Mary H.,	" "
Lee, Mrs. Mary E.,	" "	Powers, Miss Harriet G.,	Erzroom, East. T.
Leitch, Mr. George W.,	Manepy, Ceylon.	Pratt, Miss Clarissa H.,	Mardin, East. T.
Leitch, Miss Margaret,	" "	Price, Francis M.,	Chieh-Hsieu, Shanse.
Leitch, Miss Mary,	" "	Price, Mrs. Jennie,	" "
Locke, William E.,	Samokov, Eur. T.	Price, Miss Martha E.,	Lindley, Zulu.
Locke, Mrs. Zoe A. M.,	" "	Proctor, Miss Myra A.,	Kessab, C. T.
Logan, Robert W.,	Mortlocks, Micronesia.		
Logan, Mrs. Mary E.,	" "	Rand, Frank E.,	Ponape, Micronesia.
Lord, Miss Agnes M.,	Constantinople, W. T.	Rand, Mrs. Carrie T.,	" "
		Raynolds, George C., M. D.,	Van, East. T.
Maltbie, Miss Esther T.,	Samokov, Eur. T.	Raynolds, Mrs. Martha W.,	" "
Marden, Henry,	Marash, C. T.	Rendall, Miss Henrietta S.,	Madura, Madura.
Marden, Mrs. Etta C.,	" "		

Richards, Erwin H.,	Lindley, Zulu.	Tracy, James E.,	Tirupuvanam, Madura.
Richards, Mrs. M. A.,	" "	Tracy, Mrs. Fannie S.,	" "
Richards, Miss Susie F.,	San Sebastian, Spain.	Trowbridge, Tillman C., LL. D.,	Aintab, C. T.
Riggs, Charles W.,	Aintab, C. T.	Trowbridge, Mrs. Margaret R.,	" "
Riggs, Edward,	Marsovan, W. T.	Tucker, Miss Laura,	Adana, C. T.
Riggs, Mrs. Sarah H.,	" "	Twichell, Miss Olive N.,	Broosa, W. T.
Riggs, Elias, D. D.,	Constantinople, Eur. T.	Tyler, Josiah,	Umzumduzi, Zulu
Riggs, Mrs. Martha J.,	" "	Tyler, Mrs. Susan W.,	" "
Robbins, Elijah,	Adams, Zulu.		
Robbins, Mrs. Addie B.,	" "	Van Duzee, Miss Cyrene O.,	Erzroom, East. T.
Roberts, James H.,	Kalgan, N. China.	Walker, Joseph E.,	Shau-wu, Foochow.
Roberts, Mrs. Grace L.,	" "	Walker, Mrs. E. Ada,	" "
Rood, Rev. David,	Umvoti, Zulu.	Walkup, Alfred C.,	Kusaie, Micronesia.
Rood, Mrs. Alzina V.,	" "	Walkup, Mrs. Lavinia M.,	" "
		Walter, Mr. Frederick A.,	Bailunda, W. C. A.
Sanders, Charles S.,	Aintab, C. T.	Washburn, Miss Fanny E.,	Marsovan, W. T.
Sanders, Mrs. Grace,	" "	Walter, Mrs. Margaret D.,	" "
Sanders, William H.,	Bailunda, W. C. Africa.	Washburn, George T.,	Pasumalai, Madura.
Sanders, Mrs. M. J.,	" "	Washburn, Mrs. Eliza E.,	" "
Schneider, Mrs. Susan M.,	Const'ple, W. T.	Wheeler, Crosby H.,	Harpoot, East. T.
Searle, Miss Susan A.,	Kobe, Japan.	Wheeler, Mrs. Susan A.,	" "
Sears, Miss Sarah E.,	Mardin, East. T.	Wheeler, Miss Emily C.,	" "
Seymour, Miss Hattie,	Harpoot, "	Whitney, Henry T., M. D.,	Foochow, Foochow.
Shattuck, Miss Corinna,	Marash.	Whitney, Mrs. Lurie A.,	" "
Sheffield, Devello Z.,	Tung-cho, N. China.	Wilcox, William C.,	Inhambane, Zulu.
Sheffield, Mrs. Eleanor W.,	" "	Wilcox, Mrs. Ida B.,	" "
Sleeper, William W.,	Samokov, Eur. T.	Wilder, Mrs. Abbie T.,	Umtwalumi, Zulu.
Sleeper, Mrs. Mabel,	" "	Wilder, George W.,	" "
Smith, Arthur H.,	Shantung, N. China.	Wilder, Mrs. Alice C.,	" "
Smith, Mrs. Emma J.,	" "	Williams, Mrs. Kate P.,	Const'ple, W. T.
Smith, James,	Ahmednagar, Mar.	Williams, Miss Cornelia P.,	" "
Smith, Mrs. Maud,	" "	Williams, Mark,	Kalgan, N. China.
Smith, John F.,	Marsovan, W. T.	Williams, Mrs. Isabella B.,	" "
Smith, Thomas S.,	Tillipally, Ceylon.	Winsor, Richard,	Sirur, Mar.
Smith, Mrs. Emily M.,	" "	Winsor, Mrs. Mary C.,	" "
Spencer, Miss Charlotte D.,	Hadjin, C. T.	Wood, George W., D. D.,	Constantinople, W. T.
Spooner, Miss Emily L.,	Monastir, Eur. T.	Wood, Mrs. Sarah A. H.,	" "
Sprague, William P.,	Kalgan, N. China.	Woodin, Simeon F.,	Foochow Sub., Foochow.
Sprague, Mrs. Margaret S.,	" "	Woodin, Mrs. Sarah L.,	" "
Stanley, Charles A.,	Tientsin, "	Wright, Miss Mary P.,	Harpoot, East. T.
Stanley, Mrs. Ursula,	" "		
Starkweather, Miss Alice J.,	Kioto, Japan.		
Stimson, Martin L.,	Chieh-Hsieu, Shanse.	MISSIONARIES AT THE HAWAIIAN ISLANDS.	
Stimson, Mrs. Emily B.,	" "	Alexander, William P.,	Wailuku.
Stone, Miss Ellen M.,	Philippopolis, Eur. T.	Alexander, Mrs. Mary Ann,	" "
Stover, Wesley M.,	Bailunda, W. C. A.	Baldwin, Dwight, M. D.,	Honolulu.
Stover, Mrs. B. D.,	" "	Bond, Elias,	Kohala.
Sturges, Albert A.,	Ponape, Micronesia.	Emerson, Mrs. Ursula S.,	Waialua.
Sturges, Mrs. Susan M.,	" "	Hitchcock, Mrs. Rebecca H.,	Honolulu.
		Lyons, Lorenzo,	Waimea.
Talcott, Miss Eliza,	Kobe, Japan,	Lyons, Mrs. Lucretia G.,	" "
Taylor, Wallace, M. D.,	Osaka, Japan.	Lyman, David B.,	Hilo.
Taylor, Mrs. Mary F.,	" "	Lyman, Mrs. Sarah B.,	" "
Tenney, Charles D.,	Tai-ku, Shanse.	Paris, John D.,	Honolulu.
Tenney, Mrs. Annie R.,	" "	Paris, Mrs. Mary C.,	" "
Thom, Daniel M. B., M. D.,	Mardin, East. T.	Parker, Mrs. Mary L.,	" "
Thom, Mrs. L. H.,	" "	Smith, James W., M. D.,	Koloa.
Thomson, Robert,	Eur. T.	Smith, Mrs. Melicent K.,	" "
Thomson, Mrs. Agnes C.,	" "	Smith, Lowell, D. D.,	Honolulu.
Tracy, Charles C.,	Marsovan, W. T.	Smith, Mrs. Abba W.,	" "
Tracy, Mrs. Myra P.,	" "		

Letters from the Missions.

Madura Mission.

BRAHMANS AT MELUR.

MR. GUTTERSON, July 25, writes in the following interesting strain of the people and the work at Melur:—

“The Brahmans, of whom there are a good number in Melur, employed for the most part in the government service, are hostile toward Christianity, and more or less prejudiced against anything new. They make great form of observing their ancient religious ceremonies, and comfort themselves over the dry relics of their caste and other privileges. They are as corrupt as they are proud, and are greedy in their strife after government position and emolument.

“From the birth of British power in India, their ancient power and prestige have declined, and now the oncoming tide of education and Christianity threatens to sweep them before it, unless they meet it wisely and well. The education of some of them has made it impossible for them to believe their decaying religion, while the materialism imbibed from infidel teachers and books, together with the bad influence of corrupt Englishmen resident among them, have driven them from any desire for Christianity.

“Nor are their conceptions of sin such as lead them to seek a divine remedy. They talk glibly about ‘God,’ and, as they say, pray to him, yet are not slow to reject all revealed ideas of him and his incarnate Son. No amount of education or refinement, they think, can render another race equal to that one which came from the mouth of Brahma! Born at once into the highest and best, it is hard for them to see that they are in need of anything. No great mental awakening has come into their lives, nor any change of moral power. There is no high sense of duty, no commonwealth of feeling, no sincerity, no grand aim in life.”

A LITERARY CLUB.

“About a year ago, at their request, we reorganized a sort of literary club, which

had been struggling for life among them. And now the ‘Melur Lyceum’ has a dozen or more members, and holds weekly meetings, of great interest, in our Hindu girls’ schoolhouse. There are always two subjects upon which essays are read and opinions expressed: one for discussion, one for information. Our meetings are from an hour and a half to two hours long, and, although purely religious and especially Christian subjects are not introduced, yet they furnish many opportunities to speak of Christianity and of its methods and aims. Indeed, except occasional visits of a few of the people to our bungalow, these Lyceum meetings furnish the only opportunity for breaking down their prejudice and winning their hearts. And, although I cannot perhaps hope that many, if any, of these grown men will become Christians, on account of the bonds of caste and property interests, yet I regard the work of this little club as hopeful and important.

“In order to create in them a taste for good Christian literature, I have opened a very humble ‘Library and Reading-room,’ all its possessions being contained in a small pine packing-box, set up on end, with two shelves. This work I am anxious to enlarge, but need help in money or books,—good books, but not dull ones. The bindings need not be new, but the contents should be fresh. The need of good, pure books may be seen from the fact that Bain, Bradlaugh, Mill, Tyndall, Huxley, Ingersoll, are read, in English, in this little community, and by such books they are forming their opinions of Christian civilization.”

THE COMMON PEOPLE.

“As to the much larger class of common people,—farmers, merchants, shepherds, coolies, and artisans,—they are indifferent to all except that which concerns the life that now is. Christianity has no meaning to them. Sin, as abhorrent to God, is but dimly understood. There may or may not be a future life; who can tell?

“This indifference toward all spiritual truth is the result of sin and ignorance—sin long persisted in, and ignorance so dense as to be inexpressible. I cannot see how these darkened minds can have sufficient comprehension of the truth for its reasonable acceptance, until their ignorance is partially removed. There may be conscience and natural affection of a poor quality, but even these are held fast by superstition and fear. Their own religion is utility mingled with fear. They worship devils, and hang offerings upon way-side thorn-trees, their supposed abiding-places. But they have no clearer idea of the fear of God, and of the freedom it produces, than of the frozen northern sea.

“I wonder sometimes that so many of the features and qualities of a man survive after so long and so complete an estrangement from God. It is a proof of the wonderful vitality of the Divine image in man, in spite of his persistent sin. I must believe that they do have a ‘fair chance’ to escape the condemnation of their consciences, and of the just God, by living up to their present light; but I am convinced that not one in a thousand does even this. Oh for a quickening of these mental and spiritual powers, now so dead! Yet I cannot believe that, so far as human conditions are concerned, such a revival as is now gladdening the Eastern missionaries, is possible here. I read the accounts from that encouraging field and rejoice, but we labor for a different race. There is no such quickness of conscience, no such preparation, no former foundation to build upon, no conviction of sin, no sense of need. Their hunger and thirst are not for righteousness. In spite of railways and other forerunners of civilization, and in spite of government non-recognition, caste still stands between the people and that religion which seeks to make all one in Christ Jesus.”

Shanse Mission.

EXPERIENCES AT TAI-KU.

We gave in the *Herald* of August an account of visits by Messrs. Atwood and Tenney, of Tai-yuen-fu, to Tai-ku, on

the Tai-yuen Plain, selling portions of the Scriptures, dispensing medicines, and making preparations for a permanent mission. Another important visit has since been made by Mr. Atwood, accompanied only by his Chinese teacher, Chun. In a letter of August 5, Mr. Atwood gives the following interesting account of some of his experiences:—

“We had many visitors the day after our arrival, some of them wealthy merchants, who wanted to know why we had come. They said they liked our doctrine very much, but did not understand why we came. They thought we must have some sinister motive. I was glad that the teacher was able to explain so well our motives and object.

“The same day I sent the teacher off to look at houses while I went out to a theatre, before one of the temples, to sell books. In about an hour I sold six hundred volumes, and returning to the inn found a large number of patients who wished treatment and medicines.

“The next day, while I was treating patients at the inn, a very wealthy fruit-merchant, named Fan, a friend of Chun, natives of the same village, called on us, and, seeing the treatment the patients received, was very much interested in us. This interest was increased when Chun described our doctrine and work. At this point news came of a woman who had taken opium, and a request to come and bring her out of the poisoning. I went at once, and found the woman in a dangerous condition, though still conscious. Three drachms of ipecac and several quarts of warm water soon relieved her of the fatal drug, and in half an hour she was on her feet again and out of danger. A wealthy merchant, who was present to witness this treatment, asked whether we could cure blind people. I replied that that depended on what sort of blindness it was. He said he would bring me a man to look at, and brought a case of double-cataract. Thanks to Dr. Schofield’s kind instructions, we were able to give him hope of a successful operation, when we get established here. Our hope is not only that the man’s physical eyes may be relieved

of their darkness, but that the eyes of his soul also may be opened to the truth of God.

"This day our wealthy friend Fan accompanied us to look at several houses in the northern part of the city. It was quite interesting to listen to the conversations among the knots of people as we passed along the streets: 'Who is this?' 'Why, this is *Fan John-gave* die [proprietor Fan] and a teacher from the capitol.' 'Where are they going?' 'They are going to look at a place to rent.' 'What! conducting a *foreign devil* to rent a place?' Such was some of the conversation we heard as we passed along.

"The next day we looked at several places in the southern part of the city. One was quite suitable and seemed reasonable in price, but the proprietor, finding that it was a foreigner who wished to rent it, suddenly concluded that he had use for it himself. The middle-men, who had followed us in the northern part of the city in hope of a fee, fearing that they would lose the chance, if we rented in the southern part, began to speak evil of us and circulate bad rumors concerning us, greatly to our damage, and it began to look as if the way would be closed up before us. But just here a very providential circumstance happened, which turned the tide of public sentiment strongly in our favor. I had gone out before the great city temple, where, on the open common, were assembled great crowds of people from all parts of the city, and from the surrounding villages, to witness a theatrical play. It is more like some of our fairs at home. Various articles of merchandise are exposed for sale; fruit-stands and eating-booths are erected at every favorable corner; jugglers and performers, mountebanks and gamblers, and many other species of the money-making craft, are present in great force. The play is acted three days on one side of the temple, and then three days on the other side. It is supposed to be for the benefit or pleasure of the gods of the temple; but of course the only benefit is to the money-making craft, though the people seem to get a good deal of pleasure out of it."

A CHINESE CROWD.

"I had gone out here to sell Scriptures, and, while busy with the crowd, a man came running to me and in great excitement said that a man had fallen down on the ground very sick, and begged me to come and see him. As we approached the place, the crowd parted to let us in, but closed tightly about us as soon as we reached the spot where the man lay. He was apparently dead, and, on questioning, I found that he had been suffering from colic, and in his despair had drank nearly an ounce of opium. Making a way through the crowd, I rushed to the inn for medicine. Returning as soon as possible, the crowd opened for me to reach the man, but closed in around us so closely that it was almost impossible to breathe, for the day was excessively warm. Requesting room was useless, and pushing them back by main force sufficed only until they could regain their feet and rush forward again. Any one who has ever been in an excited Chinese crowd will appreciate the situation.

"These measures failing, I resorted to stratagem. Taking a rubber syringe I quickly sent a spray of cold water in a circle around me, and, as if by magic, the crowd fell back to a respectful distance, giving us a breathing space and room for operation. Ipecac and warm water were again brought to bear, and, after more than an ounce of the former and several gallons of the latter had been used, we had the man on his feet, and within two or three hours he seemed entirely recovered. There must have been several thousand of the people of Tai-ku at the theatre, and the whole city must have been acquainted with the facts before dark. At least there was a marked difference in the conduct of those who called on us the next day, and we encountered no serious opposition from that time.

"After three days of haggling, we concluded a bargain with the proprietor of a place in the north part of the city, within about a stone's-throw of the grounds of the city temple. This will be a good place to work; for here great crowds con-

gregate from time to time, not only of the city people, but also from the country villages, which are wealthy, large, and very numerous.

“We feel that God has guided us, and granted us success thus in the beginning of our work for him, and feel that it is sent for our encouragement. We greatly need wisdom and discretion to guide us in our dealings with the people, that we may bring to them a true impression of what Christianity is, that ‘the light of the knowledge of the glory of God that shone in the face of Jesus Christ’ may also come into their souls.”

Japan Mission.

A TRIP TO IMABARI AND VICINITY.

INTERESTING news continues to be received in regard to the great awakening in Japan. Mr. Cary, of Okayama, in a letter of September 29, gives an account of a visit to Imabari and vicinity. The evening of his arrival he attended the regular church prayer-meeting at which about ninety persons were present. He says:—

“Mr. Ise is in the habit, at the commencement of this meeting, of mentioning some of the objects calling for special prayer. Those suggested at this time may be noted as showing something of the present condition of the church, such as: ‘For N., who is on a missionary visit to Matsuyama;’ ‘for T., that he may have strength in the severe persecution which he has recently experienced from his father;’ ‘for the Christians in Komatsu, that they may be able to endure the persecutions to which they are subjected;’ ‘for A., whose family is opposing him;’ ‘for the Christians in a neighboring village, where a heathen festival commences to-morrow, that they may not be led into temptation;’ ‘for the pastor of the church, and the foreign missionary, as they make visits to Komatsu and Matsuyama;’ ‘for W., as he goes to Hiroshima to sell Bibles,’ etc.

“The next morning Mr. Ise and I went to Komatsu. The Christians there have lately been subjected to considerable persecution. You may remember the visit I

made there in October of last year and the young man who came to argue with Mr. Ise. He is the leader of the opposition party, which seems to vent its spite chiefly by throwing stones. The object does not seem to be so much to cause injury as to frighten people from joining the Christian community. One or two persons, however, have been struck, while the shutters and tiles of several houses have been broken. Japanese houses frequently have in front of them a mud wall, topped with tiles, like a roof. The Christians’ houses can be distinguished by a large number of these tiles having been torn off to furnish missiles. One of the Christians has collected a pile of the stones that have been thrown into his yard, intending to have them put into the wall of a small church which the Christians think of building.

“The first evening Mr. Ise and I had a meeting with the believers. It was interesting to see the change during eleven months. When I was there last year the people were just beginning to hear about Christianity, and we preached to them on the most elemental truths. Now twenty of them have been admitted to the Imabari church, while five or six more are reckoned among the Christians. They were showing the sincerity of their faith by the patient endurance of the trials to which they are subjected. The second evening we had a general service. Though few besides the Christians came into the house, there were a number of listeners outside. There was no disturbance; probably because the police, who have hitherto paid little attention to what has occurred, thought it best to take good care that there should be nothing of the kind while a foreigner was present.

“Returning on Saturday to Imabari, I preached there on Sunday to about four hundred persons. As you know, the work in Imabari has lately been much blessed. The church, which was organized four years ago this fall with seven members, now has over two hundred, a number of whom live in other places. In June last, thirty were admitted, and the same number in August. There are now

about twenty applicants for admission at the next communion, the last Sunday in October."

MATSUYAMA.

"On Monday I went with Mr. Ise to Matsuyama. Mr. Atkinson preached here seven or eight years ago, and since that time occasional work has been done without much apparent result until lately, when a new start seems to have been taken. Twelve persons have united with the Imabari church. If we could have a good worker permanently located there, we might hope for progress. It is the old cry of the lack of laborers.

"The first evening in Matsuyama we went to the theatre; not, however, as spectators, but to conduct a preaching service. The room was crowded with about five hundred persons. The second evening we had a little larger place, admitting one or two hundred more. These large audiences are exciting to a speaker, and, if my tongue does not trip too much over the Japanese words, I enjoy addressing them. But the people are drawn chiefly by curiosity, so that, after they have dispersed, one feels as though it had been like talking to the winds. However, it is one of the ways by which a knowledge of Christianity is extending over the land, and some of the seed may find a little patch of fertile soil, where hereafter it shall spring up and bear fruit.

"We are much encouraged over nearly all parts of our field. In Okayama seventeen persons are candidates for baptism the first Sunday in October. Last Sunday eleven persons were admitted to the Takahashi church. The Lord is showing us much favor."

THE TOKIO CHURCH.

Dr. Greene, of Kioto, writes, October 1, very encouragingly of the Tokio and other churches as follows:—

"We ask you to rejoice with us over the prosperity of the Tokio church, which has been from its organization under the pastoral care of Rev. H. Kozaki. It has been from the first weak and dependent on the mission, but we have felt that the work of the church has justified the

expenditure of the considerable sums which have been granted to it. During the recent revival it received about a dozen new members, making its present membership rather more than forty. In spite of its small size it has resolved to take care of itself, and has notified us that it will need no further aid from us. The immediate occasion of this step is the withdrawal of Mr. Kozaki from the active pastorate, though he will continue to be the nominal pastor, and will administer the sacraments. The care of the church will chiefly devolve upon a young man, Mr. Osada, formerly connected with the work in Okayama. His salary is entirely paid by the church, which also, besides all its incidental expenses, contributes one fifth of the support of a young man, one of its members, who is now studying in our vernacular theological course. Mr. Kozaki gives his whole time to the new newspaper, and to the monthly magazine, of which he has been the editor for several years."

THE ANNAKA AND SANDA CHURCHES.

"The Annaka church is lengthening its cords and strengthening its stakes. It is sustaining regular services, more or less, in eighteen different towns and villages. One of them is the flourishing town of Takasaki, the largest in that prefecture, having nearly twenty thousand inhabitants. This work, though under the care of the Annaka church, is financially independent, and the time is not distant, we think, when we can organize a church there. Already the community supports a young man, Mr. Hoshino, who is giving his entire time to Christian work.

"One of our students, who has recently returned from Annaka, where he spent his vacation in assisting Mr. Tebina, the pastor, informs us that the church numbered over one hundred and eighty members at the close of last month. Since that time, I see by Mr. Kozaki's paper, Mr. Tebina has baptized eighteen persons. A writer in the same paper calls attention to the gratifying fact, that of late important additions have been received from outside the Samurai ranks, so that the church

may be said to include all classes. It is not easy, in a Samurai town, to break down the partition wall between the upper and lower classes. Though class distinctions are not nearly as troublesome as in India, still they are oftentimes a serious hindrance to the progress of Christianity in some of the old castle towns in Japan, and we are glad to be able to congratulate the Annaka church and its pastor upon this new evidence of progress.

"The Sanda church is just ready to become self-supporting. It would at once assume the support of a pastor, if a suitable man could be found. It stands ready to raise eleven or twelve *yen* per month, besides the incidental expenses of the church. Such a pledge as that means self-denial in many homes, as money is not earned as easily in a country town like Sanda as in most of our stations."

THE REVIVAL WAVE.

Mr. Pettee, of Okayama, in a letter of October 12, speaks of an interesting tour of a few days through the neighboring region to the north and west, and of the refreshing influences which he everywhere found from the revival wave which is rolling over the land. He says:—

"I have spent five days in the country to the north and west. It was a model trip in many ways; weather perfect, except a rainy Sabbath, neither too hot nor too cold; time not so long as to overtax the keeping powers of bread and its accessories. Just work enough to keep me busy all respectable hours, and allow me to sleep during the others. Only the week before, Pastor Kanamori visited one of the same places, and sat up two consecutive nights till two A. M. talking with one person. The man is a deacon in the church, and very anxious to obtain the special blessing of the Spirit just now vouchsafed to so many of our native brethren, but unable to find his way to complete trust and consecration save by this wearying process.

"I found attentive audiences in both places visited, no signs of opposition, and, best of all, very marked signs of the Spirit's presence among the believers.

"The first night I spent at a place less than twenty miles north of here, but never before visited by any worker. Here I providentially met an old man, a physician by profession, who became a Christian in Tokio ten years ago, and was baptized by a Presbyterian missionary. The old man soon after returned to his home, but his faith seems to have been nourished all these years by correspondence with his missionary friend and by Christian books. We must try to help him in the future.

"Two days were pleasantly and busily spent at Ochiai, fifty miles up the Okayama River. It is a town of four hundred and fifty houses, and there are already eleven baptized Christians and several more applicants. The great spiritual wave which has been sweeping over Japan had just reached the pastor of this place, through the labors of one member of the Okayama church, and he now says he is ready to do anything for Christ and his cause.

"At Takahashi, the last place visited, the same true, tender spirit was manifest, and all goes well. Eleven persons were received into the fellowship of the church the Sabbath before, and as many more children were baptized.

"Here, in Okayama, the church is alive to its work. Sixteen new members were welcomed into its fold last Sabbath. Personal work is specially emphasized and is making conquests every week.

"Now is the time to push things in Japan. Don't let the American church forget this. *God is not forgetting it.*"

Western Turkey Mission.

THE SCHOOL AT KARA HISSAR.

AN account has already been given in the *Herald* of the efforts of Mr. Perry, of Sivas, to establish a school in connection with mission work at Kara Hissar. The following letter from him, of October 9, will explain how, through the action of the Turkish officials, he has been compelled to abandon the effort.

“Returning to Kara Hissar in company with Dr. Barnum and Brother Andrus (who thus took their shortest route to Harpoot), we found Mrs. Perry and Miss Blake in good health, and the little community of Protestants full of hope that something good was coming from my visit, and the application for the school permission from Constantinople. Both they and we were doomed to disappointment. The order soon came from Constantinople that the school be closed, and, having exhausted every means at hand to continue the contest, I was obliged to give it up and dismiss the teachers. It was submitting to defeat in the presence of the enemy, but we accepted the situation, confident that the Lord would in some way bring good out of it.

“The few brethren at Kara Hissar were much disheartened at our withdrawal in the present trying circumstances, but we committed them to the Head of the church, with the promise that we would return when the Lord opened the way. Mardiros, the Gurun pastor, remained a few weeks after our departure, till the arrival of the former preacher at Tocat, who accepted the position at Kara Hissar, and has gone there with his family. He resides in the house which we occupied last year, and writes that the failure of the school has been a great blow to the work, and urges that every possible means be used for its reopening. My own impression is that we should hold fast to what little we do have in that part of the field, and make another effort as soon as practicable.

“For the present please join us in the prayer, that the preacher stationed at that difficult place may receive grace, wisdom, and the power of the Holy Ghost. I speak of this the more earnestly because he has mentioned in his recent letters, not so much his discouragement on account of almost every outward aspect, as his hope, his desire, and his prayer that he may receive upon himself and his little flock the special gift which only cometh from on high. We have this encouragement, certainly, — and is it not an important one?

— that much prayer has been offered up for that portion of our Sivas field. Let faith hold on a little longer till the ‘Lord shall turn the captivity of Zion.’”

Eastern Turkey Mission.

THE SCHOOLS AT MARDIN. — OFFICIAL VISITATION.

MR. DEWEY, of Mardin, writes, September 10, of a pleasant interview recently had with Turkish officials sent to inspect the schools, and of the favorable impression made upon them by the examinations. He says: —

“Toward the latter part of June, I was taken by surprise one day by a visit from a government school inspector from Constantinople, the first intimation I had had of the arrival of such an official in these parts, though fortunately I had learned a few days before of the order of the Porte in regard to schools and the sending out of inspectors. He was accompanied by quite a delegation of prominent Moslems, and during the first part of our interview was quite offish, though before leaving he became somewhat more affable.

“Returning his visit a few days after, he treated me very cordially, though in the course of the conversation he dropped two remarks that made me a little apprehensive. One was to the effect that *foreigners* have no business to be teaching in the schools; the other, that the purpose of the government in giving closer attention to the schools, sending out inspectors, and so on, is to secure equalization between the different communities in educational progress. This is to be effected in two ways: by stimulating the communities that are backward to greater zeal, and by *checking those that are in advance.*

“The closing exercises of the Middle School took place the last week in June, when a class of three young men was graduated, the second that has completed the prescribed course of study since the school was organized six years ago. The government inspector was invited to be present at the examinations, and attended those in

geometry, algebra, and zoölogy, accompanied by the principal teacher of the *Kasmeya*, or Moslem Seminary. They were much pleased, and gave frequent expression to their surprise and delight at the proficiency of the pupils. On taking leave the inspector remarked: 'When I came a few days ago and looked around, I thought there was nothing here worthy of notice, but I see I was greatly mistaken,' and then went on to praise the school as

the best he had seen in the city. I was a little fearful as to what this might mean for us, but we have had no trouble, and I hear that he has spoken of our school in other quarters in terms of unstinted praise, holding it up to the other communities as an example in reproving them for their backward state. He also visited the day-schools of the Protestant community later, and praised them in similar terms."

Notes from the Wide Field.

FOREIGN MISSIONS OF THE PRESBYTERIAN BOARD.

We give, from the full report in the *Monthly Record*, the following condensed summary of the Presbyterian Board, which shows a grand work:—

MISSIONS.	Stations.	MINISTERS.		LAY MISSIONARIES.			Communicants.	SCHOLARS.		
		American.	Native.	American.		Native.		Boys.	Girls.	Total.
				Male.	Female.					
Indian Tribes	14	16	26	3	34	16	1,290	352	220	572
Mexico	4	7	21		7	21	7,220	170	222	392
Guatemala	1	1			1					
South America	14	17	6		21	19	1,416	271	248	519
Africa	12	12	4	4	16	21	651	183	139	322
India	19	31	19	2	55	179	1,022	5,902	2,256	8,158
Siam	3	8	2	2	21	8	292	87	161	248
China	10	32	38	4	42	99	2,759	1,159	778	1,937
Chinese in California	2	3	13		5	6	228			
Japan	4	8	12	2	22	16	1,025	301	328	629
Persia	4	10	59	4	22	40	1,717	2,087	544	2,631
Syria	5	14	35		20	160	1,036	4,615	1,200	5,815
Total	92	159	225	21	266	585	18,656	15,127	6,096	21,223

Connected with these stations are numerous out-stations, for example, in Africa, seven; in India, seventeen; in Syria, forty-three; in Persia, eighty-one.

BRAZIL.

MISSION LIFE.—Dr. Butler, of the Southern Presbyterian Board, gives, in *The Missionary* for November, some interesting incidents of mission life in Brazil. He speaks of the deep impression made upon him by the earnestness of the converts, and the unusual fortitude with which they bear indignities and persecutions. He gives some striking instances of the Spirit's blessing the simple truth. He says:—

"It happens sometimes that simply a copy of the Bible, or a tract, is the means of the conversion of some one, and I have heard of a village in the interior of this province where some nineteen persons regularly assemble for worship, and yet a missionary has never seen the place, and none of these people have ever seen a missionary or a colporter. This work all came about by a stray Bible or tract. I have another case in point, where a native walked some eighty-one miles from the interior to this city to see

our minister, whom he had accidentally heard of. The circumstances of his awakening are these: He was a very poor man, and when his sick brother died, and 'had remained a long time in purgatory,' the living brother asked the parochial priest to 'say a mass' to release his dead brother from the pains of purgatory. But the priest, knowing the man had no money, put him off at each request, believing that the man, out of affection for his dead brother, would soon raise the money. The poor man saw the rich from time to time released from purgatory because their masses were paid for, and seeing no probable means of releasing his brother, said: 'This is not the religion for me,' and forthwith set out for Pernambuco. Our minister being out of his house till later in the interview, his wife explained the plan of salvation to the distressed man, and, with much emotion and many tears, he said: 'This is too good to be true. Oh! can it be so?'

Dr. Butler also gives the following instance of fierce persecution at Parahyba, where a native helper, Senhor Pontes, regularly conducted divine services in a public hall:—

"The Catholics stoned the hall at different times, each assault becoming fiercer and fiercer. The Protestants behaved wisely and nobly, and at each offence applied to the police, who said they did not know what to do. The chief of police not knowing or caring what to do in the case, matters grew worse and worse. The people stoned the hall and broke out all the window blinds, glass, and doors. One night during worship, a stone, weighing eleven pounds, was thrown into the hall and injured two persons—one seriously. The people, led by a priest, destroyed by fire a large number of copies of the Scriptures, and the next day fragments of the sacred pages could be seen all over the streets of the city. These *holy Catholics* prepared themselves for this by seven weeks of penance, and ended all by a grand procession, and on this occasion did their vilest work.

"The Protestants had to vacate the hall after repairing all damages. The native helper's wife lost her mind, and soon afterwards died in this state, and the native helper himself had to flee the place on account of a more personal persecution."

AFRICA.

AN APPEAL TO THE DUTCH CHURCH IN THE TRANSVAAL.—The directors of the London Missionary Society have recently addressed a fraternal letter to the ministers and members of the Dutch Reformed Church in the Transvaal, in the midst of the Boer community, with a view to enlist more widely their Christian sympathy and co-operation in the work of elevating the native tribes. The letter very earnestly and eloquently refers to the claims of humanity, to the Spirit of the gospel, to their own heathen ancestors, to the associated history of England and Holland in their mutual sufferings and sacrifices for the truth, in the hope that, concurring in these sentiments, their "influence, as a Christian church, will be zealously exercised in favor of the native races within and around the borders of the Transvaal, for their protection from social wrongs, and for the protection of those missions by which this and other societies are laboring to bring them to a knowledge of Christ." It would seem as though a Christian church, as favorably situated as this one of the Boers, would be set into a blaze by such an appeal, to pour light into the surrounding darkness. But the ways of churches are sometimes very wonderful.

SYRIA.

A LEARNED SYRIAN.—Dr. H. H. Jessup, in the *Foreign Missionary*, gives a full account of the late Mr. Butrus el Bistany, "the most learned, industrious, and successful, as well as the most influential, man of modern Syria." He was born on Mount Lebanon, of Maronite parentage, in 1819, and, after studying under a Maronite priest, entered the monastery of Ain Wurka, where he became proficient in a wide

range of studies. About 1840, while reading the Syriac Testament, he found and accepted the doctrine of justification by faith, and, Luther-like, leaving the monastery, fled to Beirût, and found refuge in the house of Dr. Eli Smith, where he remained a prisoner for two years, not daring to venture out lest he should be shot by the spies of the Maronite Patriarch. After this he became an invaluable helper of the American Missionaries, assisting Dr. Van Dyck in the Abeih Seminary, and afterwards Dr. Smith in the translation of the Bible, until the death of Dr. Smith in 1857. He also prepared and published from time to time many valuable books, such as a school arithmetic, two Arabic dictionaries, works on bookkeeping, an Arabic grammar, besides translating into Arabic "Pilgrim's Progress," the "History of the Reformation," Edwards's "History of Redemption," and "Robinson Crusoe." But his great literary work was an Arabic Encyclopædia in twelve volumes, of which six were finished at the time of his death, and the remainder nearly so, to be completed by his son, — the whole a monument of industry and literary ability.

He also founded a National School, on his own premises, which continued about fifteen years, training a large number of youths of all sects. He started a fortnightly literary magazine, a semi-weekly journal, and a daily, of which the magazine remains till this present, edited by his son, Selim Effendi. For thirty-five years he was an elder in the Beirût church, of which he was one of the original members; for twenty years President of the Native Syrian Evangelical Society; for years assisting in the preaching services, and looked to for addresses on all important occasions. His wife was the first girl taught to read in Syria; and their house has long been known as a model Christian home.

SIAM.

REVIVING INTEREST. — The Presbyterian *Monthly Record* for November reports a revived state of things in Siam. At Petchaburi, within the last few months, forty-two have been added to the church, and the number of inquirers is increasing. A native preacher, who had been under discipline, returned, deeply penitent, anxious to be restored; and others, who had been led away by him, confessed their faults and were received. Rev. E. P. Dunlap, the only preacher for a vast field, reports inquirers in eleven different villages. As an example of his work we give the following: —

"Last week Dr. Sturge and I went down to Pak Talay, a village on the gulf coast, some thirty miles distant. At our last communion in Petchaburi I baptized three men from this village; in all we have ten members there, and a comfortable bamboo chapel in the heart of the village. During this visit we spent a Sabbath; services were well attended. In the morning service eighty persons were present. After service eight persons remained to inquire about our religion, and in the afternoon I preached in a private house well filled — the house of a cripple who for some months has been under Dr. Sturge's care. He now rejoices in Jesus, and the service was held in his house at his own request, for the purpose of baptizing him. He is past sixty years of age, and he made a good profession. His wife wished to unite, but we thought best for her to await further instruction. In this village there are ten persons under instruction, who we hope will soon unite with us.

"The work is growing, and the time has come to push out and do earnest aggressive work. God has opened the door; let us enter and do efficient work for him. My soul longs for the multitudes about me. God forbid that for lack of help we shall have to refuse them the gospel."

COREA.

SUPERSTITION RAMPANT. — The Japan *Weekly Mail* gives an account, by a Korean writer, of the absurd and injurious rumors prevalent among the lower classes of Corea concerning the Japanese residents. They were accused of intending to offer Coreans in sacrifice to the spirits of the Japanese murdered in the outbreak of last summer, and

to concoct medicines of blood drawn from*Corean girls and children. "So great was the alarm among the maidens in the capital that many betook themselves to flight; and others actually were married off post-haste without caring much what sort of husbands they were getting, so long as they could save themselves from the impending danger to the unwedded." Another rumor was that the long drought, which has prevailed, was caused by the Japanese hoisting on their flag-staff at the legation their national standard, bearing the device of the sun, and by their music dispersing the wind, and driving away the rain. A similar drought last year, terminating soon after the slaughter of the Japanese, was thought to indicate that heaven smiled upon that slaughter. Surely Rijutei has a great work to do for his countrymen, and will need all we can add to the prayer and sympathy and promised help of Japan.

JAPAN.

INTEMPERANCE.—The pastor of a Methodist church in the North of Japan has contributed to the *Christian Weekly*, of Tokio, a notable article on *saké*-drinking. Besides ably discussing the question in the sanitary and religious aspects, he gives some very striking and interesting facts.

It seems that the Chinese Emperor Buo, three thousand years ago, was a radical temperance reformer. His laws on the subject were very strict, and their violation was punished by death. This system, somewhat modified, was afterwards introduced into Japan, where it remained in force nearly a thousand years. But its influence has long since been lost. To-day intemperance is one of the growing and desperate evils of Japan. The Japanese spend yearly 80,000,000 *yen*, or more than 60,000,000 dollars, for *saké*, in the manufacture of which 26,000,000 bushels of rice are consumed, or almost one fifth of the total yield of the country, leaving a short allowance for food, and none for export.. This one drink costs the people as much as does their entire government. The temperance question is, then, for Japan, as for many another more Christian land, a very serious and pressing one, which we hope the present large outpouring of the Spirit will do much to solve.

INDIA.

UGANDA.—The latest advices from Uganda, according to the *Church Missionary Gleaner*, state that the missionaries are well, and things generally prosperous. Visitors and inquirers are numerous. One priest of the *Spirit of the Lake* had cast off his charms and ornaments, and avowed himself a believer in Christ. King Mtesa, at that time in his usual health, had been much excited at the news of the English operations in Egypt. The reinforcing party had been greatly delayed, but Mr. Ashe would soon leave Kagei for Uganda in Mtesa's canoes.

ZENANA MISSIONARIES.—One of the noted men of India at the present time, Surendra Nath Banerjee, editor of a leading native paper in Calcutta, in a recent speech alludes incidentally to the efficiency of female missionaries in the Zenanas. Coming from such a source the testimony is striking. He said:—

"I live in a village, and therefore I am, to some extent, able to gauge the influence which ladies working in a noble cause are oftentimes able to exercise. There are Christian ladies in connection with the Zenana Missions, and there is one such mission in the village where I live. I may truly say, speaking of this mission, that it has shattered to pieces the fabric of Hinduism in the village, and has created a revolution in our domestic circles. The work of construction may not be so perfect; but the work of destruction is all but complete. Therefore we have this fact clearly established, that the European and Eurasian ladies, although they are strangers to our language and strangers to our manners and customs, yet, when they become missionaries in a good cause, are able to effect a mighty revolution in our homes."

MADAGASCAR.

A CHRISTIAN GOVERNOR. — We find, in the *Chronicle of the London Missionary Society*, in "Notes of Journey," by Rev. C. F. Moss, the following pleasing testimony to the influence and example of a Christian governor in Madagascar, which might well be followed by other governors: "Isoanerana, which we reached the next day, enjoys the influence and example of a Hova Governor, whose praise is in all the churches. He and the Christian men around him have gathered and sustained an important church and school, which is a wellspring of religious light and teaching to the whole province of Maroa. Two hundred children are taught reading, writing, and arithmetic, and Scripture truth, in the school. The congregation, on Sunday, numbers at least six hundred. In every village of the Maroa province through which I passed after leaving Isoanerana, I found a church regularly visited by preachers, and a school mainly supported by the Christian people of that place."

CHILI.

Dr. William Taylor, of the Methodist Church, writes of Chili as a field of labor, and of his success there, as follows: "This is a much harder field for direct evangelistic work than India. Indeed, we have never yet had 'special services' in Chili. I find the field is not ripe for protracted revival effort, such as I was engaged in six days a week all the time I was in India. Our school work is opening up nicely, and will yet more and more. We are getting some people converted to God all the time. Most of our pupils are natives. We have regular preaching at every station. We shall soon strike for a general enlargement of our work in Chili. God is leading, and we are succeeding." Later he writes: "The Lord is with us, and our workers in Chili are united, full of hope and good cheer, doing a grand work for God in training the rising generation for his service. We are having, at our regular services at Coquimbo, usually from one to three persons converted to God each week."

 Miscellany.

THE "STATUS" OF THE HEATHEN.

Dr. Davis, of Kioto, has an article in *The Advance*, of November 22, with the above title, from which we make the following extracts: —

"This is a burning question in heathen lands; it has been burned into my soul for twelve years. One of the first questions often asked by one who has found repentance, pardon, and peace in Christ, is, 'How is it with my father, or my grandfather, who died without having heard of Christ?' It is not an easy matter to talk this over with a soul so convulsed with feeling. And when I tell such a soul that I cannot judge his father; that the heavenly Father will certainly do him no injustice;

that, if he used the light he had in his conscience and in nature, if, when he died, his face was toward the light, earnestly desiring to know the truth, and to follow it so that, when the light of the eternal world and the glory of Christ first dawned upon him, the first impulse of his heart was to fall down and worship Jesus, feeling 'this is just what my soul has been longing for and what I need,' that soul is saved — what is the reply? It is, almost invariably, 'But, ah, my father did not do as well as he knew. I fear he had not that spirit when he died.' . . .

"If I hold and preach that some of the heathen may have another chance, it may help thousands of professed Christians to ease their consciences as they excuse

themselves from going to their rescue, either in person or by proxy. There is too much of this feeling now. I feel that I speak far within bounds when I say, as the result of my observation and experience while in the United States for nearly a year, recently, that not one half of the ten millions of professed Christians in America have any adequate conception, yea, any conception at all, of their responsibility to the heathen. This was the greatest burden that pressed upon my heart. The prominent pastor who wrote me: 'It is not at all certain that Christ's last command, "Go ye," etc., was intended for anybody but his own twelve disciples; it does not apply to us;' and the prominent layman who told me, when he was remonstrating with me for going back again to Japan, that 'he was not responsible for the heathen, he did not make them heathen,' etc., represent a tremendous stagnant body in the current of Christian progress which must make angels weep, as it does many good men. The whole heathen world is open. Seven hundred millions of them are waiting, calling for the light of life. They have been calling these years. The church professes to believe that they are passing into eternity, unsaved and hopelessly lost, at the rate of twenty millions a year. What is she doing? She is doing something, but to those of us who are here on the field among these millions, it seems that what the church is doing might be compared to what it would have been to send a regiment of Union soldiers in 1863, to march alone from Louisville through to the Gulf. And this little that is done is done at the hardest. This whole-world work is crippled and at a standstill almost, for want of men and money. We have Christ's command: 'Go ye into all the world and preach the gospel to every creature.' We have these millions within our reach, ready to hear, and needing the melting, winning power of the gospel of Christ, needing God's truth before them and in their hearts, which the Spirit can use to lead them to God.

What warrant have we that there will ever be another chance to save them, or that any of them will ever repent in the future? Instead of any theory or hypothesis which will help the already half-dead and inert mass of the church of Christ, who are doing *nothing* for the heathen, to still longer excuse themselves, and which will lead many who are doing a little to do less, oh that there were some way by which the whole church of Christ could be made to realize that the eternal welfare of all the millions of this generation hangs upon each one of them personally; that there are living cords which should be fraught with eternal life, uniting each one of these millions to each one of our hearts; that, though we may paralyze those cords for the present, they will be vivified with a living energy again as we stand face to face with these millions at the bar of God, and we know, and they know, and the universe knows, that we saw their mute appeal for the gospel of life which we had, and which Christ commanded us to give them, but we gave it not, and our refusal cost them eternal life! I believe that if these great truths were realized by the church as Christ wants them to be realized this generation would not pass till his last command is fulfilled."

SIR RICHARD TEMPLE ON MISSIONARY
ADMINISTRATION IN INDIA.

Sir Richard Temple, late Governor of Bombay, presided at the recent anniversary of the English Baptist Missionary Society, and in his speech from the chair he said: "You may be confident that the missions in India are doing a work which strengthens the moral foundations of British power, and raises our national repute among the hundreds of millions of people committed to our charge. You may also be confident, when I appeal for your pecuniary support, that the results are fully commensurate with the expenditure. As an old Finance Minister of India, I ought to know, if anybody does, when the money's worth is got by any operation, and having administered provinces which con-

tain, first and last, no less than 105,000,000 of British subjects, that is, nearly half of British India, I say that, of all the departments I have ever administered, I never saw one more efficient than the missionary department; and of all the hundreds of thousands of officers I have had under my command, I have never seen a better body of men than the Protestant missionaries. I say this also, that of all the departments I have administered, I have never known one in which a more complete result was got from the expenditure than in that great, that grand department which is represented by the Protestant missions. Gentlemen, you may say that you ought to have not only statistics and reports, but evidence also, and corroboration of all the fine things that are told you. I say that for all the statistics that are published by the missionaries you have absolute, official verification; that the census of the native Christians of India is as trustworthy as the census of the population of British India itself, that all the main facts upon which you rely if you give your subscriptions are as certain as any financial, or commercial, or political, or administrative fact whatever."

SUCCESS AT HOME AND ABROAD.

The additions to the mission churches are larger in the average for each preacher than those to the churches in the United States. That there may be no unfairness, let the comparison be made by denominations. It will be found that in each of them, comparing the men at work at home and in the foreign missions, the average of conversions to each laborer employed is higher in the missions. And as to money expended there is no comparison. More money is laid out on the churches, chapels, and missions, in New York City, than the American Board expends for the whole Pagan world. So that, instead of such comparisons resulting in disadvantage to the missions, the opposite effect should be produced, and any Christians who are anxious to put their money where it will do the most good will do well to transmit a large proportion to the treasurers of their

respective foreign mission organizations.

Other comparisons may be stated with a like result. The modern missionary era—of which the distinctive characteristic is the diffusion of missionary zeal throughout the churches—began in 1792, ten years less than a century ago. According to the best estimates that can be made, from extant materials, there can be no doubt that the progress of the gospel through the missions of the last ninety years has been greater than in the first century of Christianity. Few, even among the contributors to foreign missions, are aware of the large gains in important fields. It is demonstrable that at the present ratio of advance, which to many seems so slow, Christianity will in fifty years number its adherents in India by millions, and in China by hundreds of thousands. As the ratio of advance is increasing, even larger results are to be looked for. A man who thinks the progress of missions discouragingly slow is, generally speaking, a man who has never adequately investigated the facts.—*The Watchman*.

BIBLIOGRAPHICAL.

Light in Lands of Darkness: A Record of Missionary Labor among Greenlanders, Eskimos, Patagonians, Syrians, Armenians, Nestorians, Egyptians, and Jews. By Robert Young, author of "Modern Missions: Their Trials and Triumphs." London: 1833. 12mo. pp. 426.

These brief sketches will be of great value to those who have not time for the careful reading of extended reports in the many volumes relating to these important mission fields. Mr. Young, from his position in connection with the foreign missions of the Free Church of Scotland, has had opportunities for securing the necessary information, and experience in wisely sifting his material. The facts of special interest are clearly and accurately given, and this volume is a valuable contribution to missionary literature.

Self-Giving: A Story of Christian Missions. By William F. Bainbridge, author of "Around the World Tour of Christian Missions," "Along the Lines at the Front," etc. Boston: D. Lothrop & Co. 12mo. pp. 521.

This volume is written with a purpose. The story seems as a thread on which are

strung the experiences of many missionary lives. The trials and spiritual conflicts of the leading characters, till they reach the ideal of self-giving, of self-consecration to the cause of Christ in the foreign field, are graphically told, though the incidents are so crowded as to trench somewhat on the probability of the narrative. Still it is good to have an exhibition of the loftiest character, made all the more remarkable by juxtaposition with those at home and abroad who are influenced by very sordid, not to say ungenerous, sentiments.

We are pained to think that such meanness can exist as is portrayed in these pages, from which Christians at home, missionaries abroad, and even a secretary of a missionary society, are not exempt. Happily such exhibitions must be very exceptional, and if the reader is led to lower an extravagant and unwarranted conception of the saintliness of some good men, and to recognize the fact that the grace of God may use even the weak things of this world to enforce the mighty, the sermon will not be in vain. Some good friends may also learn to be less

exacting in their demands, and more considerate of the comfort of returned missionaries. It is a volume fitted to give the reader some inside views of missionary experience, that may call forth a larger sympathy while it holds up the possible grandeur of a consecrated life.

BOOKS RECEIVED.

The Sunday-School Library. By Rev. A. L. Dunning. Boston: Congregational Sunday-school and Publishing Society. pp. 105.

How to Build a Church. By Rev. C. L. Goodell, D. D. With an introduction by Rev. E. B. Webb, D. D. Boston: Congregational Sunday-school and Publishing Society. pp. 76.

Christ Preaching to Spirits in Prison. By William DeLoss Love. Boston: Congregational Sunday-school and Publishing Society. pp. 167.

A Pansy Text Book. Compiled and illustrated by Miss L. N. Little. Price, 75 cents. *Peace.* Price, 40 cents. *The Gift of Gifts.* Price, 35 cents. Published by A. D. F. Randolph. New York.

Christmas and New Year Cards. By L. Prang & Co. Boston.

The Forged Letter, and Other Stories. By Sarah P. Brigham. Boston: Congregational Sunday-school and Publishing Society. pp. 203.

Chatterbox Junior. R. Worthington. New York.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the outpouring of the Holy Spirit upon all flesh, so that all the ends of the earth might see his salvation. (See page 7.)

DEPARTURES.

November 22. From San Francisco, Rev. John H. DeForest and wife, returning to the Japan Mission.

December 1. From San Francisco, Miss Emily S. Hartwell, daughter of Rev. Charles Hartwell, to join the Foochow Mission.

ARRIVAL IN THE UNITED STATES.

November 12. At New York, Dr. and Mrs. C. L. Stevens, of the Central Turkey Mission, who now withdraw from their connection with the Board.

ARRIVAL AT STATION.

October 26. At Kobe, Japan, Miss Julia E. Dudley and Miss Susan A. Searle.

For the Monthly Concert.

[Topics and questions based on information given in this number of the *Herald*.]

1. Contrasts in Micronesia. (Page 37.)
2. Need of a new *Morning Star*. (Page 8.)

3. A trip in Japan. (Page 22.)
4. News from Japan churches. (Page 23.)
5. Effects of the revival wave in Japan. (Page 24.)
6. Missionary experiences in Shanse, China. (Page 20.)
7. Turkish inspection of schools. (Page 25.)
8. Spiritual condition of the common people of India. (Page 19.)
9. Characteristics of the Brahmans. (Page 19.)

Donations Received in November.

MAINE.			
Cumberland county.		Townshend, 1st Cong. ch.	13 50
Brunswick, 1st Parish Cong. ch.	101 96	Westminster West, Mission Band, for	
Cape Elizabeth, Miss M. L. Minott,	1 00	Mission chapel, Madura,	30 00—77 21
Portland, Seamen's Bethel ch., 75.50;		Windsor county.	
State-st Cong. ch., 50; St. Lawrence-st ch., 8.56,	134 06	Windsor, Cong. ch. and so.	56 25
Yarmouth, 1st Cong. ch.	20 51—257 53		357 87
Kennebec county.		MASSACHUSETTS.	
Hallowell, Cong. ch. and so.	37 31	Barnstable county.	
Penobscot county.		Harwich, Cong. ch., m. c.	14 10
Bangor, Central Cong. ch. (of wh. for Van, 4),	267 00	South Dennis, Cong. ch. and so.	25 72—39 82
Brewer, 1st Cong. ch.	15 00—282 00	Berkshire county.	
Piscataquis county.		Monterey, Cong. ch. and so.	8 00
Brownsville, A friend,	1 00	West Stockbridge, Cong. ch. and so.	28 25—36 25
Somerset county.		Bristol county.	
Bingham, Cong. ch. and so.	1 50	Attleboro', 2d Cong. ch.	140 00
York county.		Berkley, Ladies' Cent Society,	13 70
Acton, Cong. ch. and so.	7 00	Mansfield, Cong. ch. and so.	9 25
Cornish, Cong. ch. and so.	12 75	Taunton, Union ch.	27 08—190 03
Kennebunkport, North Cong. ch.; 10; South Cong. ch., 8,	18 00—37 75	Brookfield Ass'n. William Hyde, Tr.	
	617 09	Brookfield, Evan. Cong. ch.	100 00
		Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
NEW HAMPSHIRE.		Beverly, Dane-st ch., m. c.	17 50
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		Lynn, North Cong. ch.	19 44
East Jaffrey, Cong. ch. and so.	8 55	Topsfield, Cong. ch., m. c.	2 63—39 57
Cos's county.		Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Gorham, Cong. ch. and so.	10 50	Orange, Cong. ch. and so.	12 00
Grafton county.		Hampden co. Aux. Society. Charles Marsh, Tr.	
Lyme, Cong. ch. and so.	6 25	Longmeadow, Gents' Benev. Soc.	68 25
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		Palmer, 1st Cong. ch.	7 70
Hancock, Cong. ch. and so.	25 00	Springfield, Olivet ch.	46 95
Strafford county.		Tolland, Cong. ch. and so.	6 00
Laconia, Cong. ch. and so.	51 30	Wilbraham, Cong. ch. and so.	44 50—173 40
Hazen's Mills, A friend,	10 00	Hampshire co. Aux. Society.	
	111 60	Hadley, Russell ch.	17 40
		Prescott, 1st Cong. ch.	12 00—29 40
VERMONT.		Middlesex county.	
Addison county.		Auburndale, Cong. ch. and so., 855-52; do., m. c., 30.08,	885 60
Vergennes, Cong. ch. and so.	20 00	Cambridge, A tithing,	3 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		Lexington, Hancock ch.	19 75
Peacham, Cong. ch. and so.	36 25	Marlboro', Union Cong. ch.	135 42
St. Johnsbury, "A. J. S."	10 00—46 25	Newtonville, Central Cong. ch., to const. Rev. FRANK W. GUNSAULUS and HENRY C. HAYDEN, H. M.	160 17
Chittenden county.		Wayland, Ev. Trin. ch.	10 00—1,213 94
Charlotte, Cong. ch. and so.	32 20	Middlesex Union.	
Milton, Cong. ch. and so.	22 55—54 75	Leominster, Cong. ch. and so.	45 52
Franklin co. Aux. Soc. C. B. Swift, Tr.		Maynard, Cong. ch. and so.	130 00—175 52
Swanton, H. Stone, wife, and daughter,	5 00	Norfolk county.	
Orange county.		Norwood, Cong. ch. and so., add'l,	5 00
Fairlee, A friend,	2 00	Quincy, Ev. Cong. ch.	87 01
Orleans county.		Weymouth and Braintree, Union Cong. ch.	70 89—162 90
Newport, Cong. ch. and so.	14 50	Old Colony Auxiliary.	
Westfield, Cong. ch. and so.	5 31—19 81	Lakeville, Cong. ch. and so.	58 80
Rutland county.		Suffolk county.	
Rutland, Cong. ch. and so., with other dona., to const. CHARLES P. HARRIS, H. M.	16 00	Boston, South Evan. ch. (West Roxbury), 428.94; Berkeley-st ch., 381.66; Central ch. (Jam. Plain), 125; Union ch., 7.90; Highland ch., 5.40; Chinese Sunday-schools, for the Hong Kong Mission, 122-25; A friend, 4,	1,075 15
West Rutland, Cong. ch. and so.	60 60—76 60	Chelsea, 3d Cong. ch.	39 50—1,114 65
Windham county Aux. Soc. H. H. Thompson, Tr.			
Brattleboro', Central ch., m. c., 28.71; "H.", 5,	33 71		

Worcester county, North.	
Hubbardston, Cong. ch. and so., add'l,	14 75
Westminster, 1st Cong. ch.	30 00—44 75
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Princeton, Cong. ch. and so.	64 30
Webster, Cong. ch. and so.	50 00
West Boylston, Cong. ch. and so.	76 42—190 72
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Saundersville, Cong. ch. and so.	15 00
—, Collection at Conference,	10 65—25 65
	3,607 40

Legacies. — Boston, Mrs. C. A. Stimson, add'l,	28 03
Weston, Maria Fiske, by Alonzo S. Fiske, Ex'r,	300 00—328 03
	3,935 43

RHODE ISLAND.

Phenix, Baptist ch.	2 60
Providence, Miss A. F. STEVENS, to const. herself H. M.	100 00
Tiverton, Amicable Cong. ch.	15 00—117 60
Legacies. — Providence, Sarah B. Phillips, by T. Salisbury, Adm'r,	118 08
	235 68

CONNECTICUT.

Fairfield county.	
Bridgeport, 1st Cong. ch.	346 20
Green's Farms, Cong. ch. and so.	111 00
Norwalk, 1st Cong. ch.	141 69
Stamford, Cong. ch. and so. (of wh., m. c., 6.57),	95 20—694 09
Hartford county. E. W. Parsons, Tr.	
Suffield, Cong. ch. and so.	4 27
Lithfield co. G. C. Woodruff, Tr.	
Cornwall, Cong. ch. and so.	18 52
Litchfield, Cong. ch. and so., 156;	
do., m. c., 180.30,	336 30
Milton, Cong. ch. and so.	13 71
New Milford, 1st Cong. ch., to const. GEORGE HINE, H. M.	200 00
New Preston, Village Cong. ch., 31.55;	
Rev. Henry Upson, 50,	81 55
Norfolk, A friend,	25 00
Thomaston, Cong. ch. and so.	31 95
Watertown, Cong. ch. and so.	50 55
West Winsted, 2d Cong. ch.	200 55
Winsted, "X,"	10 00—968 13
Middlesex co. E. C. Hungerford, Tr.	
Essex, 1st Cong. ch.	27 06
Hadlyme, Cong. ch. and so.	10 00
Middletown, A friend,	10 00
Portland, 1st Cong. ch.	37 00—84 06
New Haven co. F. T. Jarman, Agent.	
Meriden, Centre Cong. ch.	50 00
New Haven, Ch. of the Redeemer, 97; Dwight-place ch., 60.80; 3d Cong. ch., 27; Howard-ave Cong. ch., 19.12; Centre ch., m. c., 12.18; North ch., m. c., 6.06; A friend, 5,	227 16
Northford, Cong. ch. and so.	20 00
South Britain, Cong. ch. and so.	25 00
Wallingford, Cong. ch. and so.	65 00—387 16
New London co. L. A. Hyde and L. C. Learned, Tr's.	
Lebanon, 1st Cong. ch.	59 24
New London, Ch. of Christ, 88.46; do., m. c., 10.67; 2d Cong. ch., 7.73;	106 86
Norwich, Broadway ch., 300; Park Cong. ch., 110.77,	410 77—576 87
Tolland county. E. C. Chapman, Tr.	
Columbia, Cong. ch. and so.	82 73
Gilead, Cong. ch. and so.	57 00
Staffordville, Cong. ch. and so.	5 00—144 73
Windham county.	
Killingly, "L. G. J."	10 00
Plainfield, Cong. ch., m. c.	2 80
Williamsville, Cong. ch. and so., for Japan,	3 22
Woodstock, 1st Cong. ch.	48 82—64 84
	2,924 15

NEW YORK.

Albany, Mrs. E. H. Wood,	5 00
Bainbridge, A. F. Moses,	25 00
Brockport, Mrs. E. P. Maynard,	3 00
Brooklyn, Edw. F. Carrington,	5 00
Buffalo, 1st Cong. ch.	300 00
Flushing, 1st Cong. ch., for Papal Lands,	25 18
Ithaca, 1st Cong. ch.	55 00
Keeseville, J. W. Davis,	55 00
Marion, Cong. ch. and Sab. sch.	23 29
Massena, 2d Cong. ch.	13 65
New Village, Cong. ch. and so.	6 10
New York, Broadway Tabernacle, 1,280.08; A friend, 200; A. M. Manning, 10; A friend for chapel in Madura, 5,	1,495 08
Patchogue, Cong. ch. and so.	20 00
Portland, 1st Cong. ch.	22 61
Rocky Point, Mt. Sinai Cong. ch.	25 00
South Salem, Elizabeth Beers,	2 00—2,030 91
Legacies. — Cazenovia, Mrs. Sarah Hutchinson, by I. N. Goff, Ex'r, less exch.	497 42
	2,528 33

PENNSYLVANIA.

Lock Haven, G. B. Perkins,	2 00
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NEW JERSEY.

Bernardsville, J. L. Roberts,	60 00
Hanover, Mary H. Parker,	20 00
Jersey City, 1st Cong. ch.	115 37—195 37

VIRGINIA.

Herndon, Cong. ch.	7 00
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NORTH CAROLINA.

Wilmington, Rev. W. H. Thrall, for W. C. Africa,	5 00
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OHIO.

Bellevue, Cong. ch., 4.02; do., S. W. Boise, 25,	29 02
Berea, Cong. ch.	20 00
Brooklyn, Cong. ch.	16 65
Cleveland, 1st Cong. ch.	28 29
Evansport, Mrs. H. C. Southworth,	10 00
Huntsburgh, Cong. ch.	55 00
Kent, Cong. ch., an. int. on \$1,000, from Austin Williams, deceased,	60 00
Parkman, Cong. ch.	6 00
Toledo, Mrs. Eliza H. Weed, a thank-offering,	5 00—229 96

INDIANA.

Terre Haute, Mary H. Ross,	10 00
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ILLINOIS.

Cambridge, 1st Cong. ch.	24 75
Canton, 1st Cong. ch.	35 00
Chicago, Union Park Cong. ch. (of wh., m. c., 9.83); 610.53; 1st Cong. ch., 99.51; A Chicagoan, 40,	750 04
Earlville, Cong. ch.	39 85
Geneva, Cong. ch.	42 50
Henry, "A friend of Cong. ch."	20 00
Lacon, Rev. William Walters,	10 00
Lake View, Cong. ch.	7 06
Oak Park, Cong. ch.	77 46
Onarga, Mrs. L. C. Foster,	20 00
Paw Paw, Ind. Union ch.	9 70
Port Byron, Cong. ch.	3 43
Roseville, Mr. and Mrs. L. C. Axtell, for Mexico,	333 39
Waverly, Cong. ch.	23 46—1,396 64

MISSOURI.

Amity, Cong. ch.	20 00
Kansas City, 1st Cong. ch.	119 35
Kidder, Cong. ch.	3 15
New Cambria, Welsh Cong. ch.	3 00
North Fork, Cong. ch.	4 05
Springfield, Cong. ch.	6 00

St. Louis, Pilgrim Cong. ch., to const.
 Rev. C. W. DRAKE, MORRIS TRUMBULL, CHARLES MORRIS, DAVID A. SOUTHWORTH, JAMES H. PARKER, WALTER B. DAVIS, JOSIAH A. PARKER, and WM. COLLISON, H. M. 1,008 19-1,163 74

MICHIGAN.

Adrian, Mrs. G. B. Richardson, 2 00
 Baldwin, Rev. S. B. Demarest, 2 00
 Croton, Cong. ch. 2 00
 Grass Lake, Cong. ch. 18 00
 Holloway, Rev. Jas. Vincent, 10 00
 Kalamazoo, M. Heydenburk, 10 00
 Lansing, Plymouth ch. 42 00
 Michigan Centre, Cong. ch. 6 00
 Old Mission, Cong. ch. 11 07
 Three Oaks, Cong. ch. 41 13
 Vienna, Union Cong. ch. 4 50—148 70

WISCONSIN.

Columbus, Olivet ch. 27 00
 Hammond, Cong. ch. 13 00
 Janesville, Cong. ch. 10 45
 Kinnickinnick, Cong. ch. 10 00
 Lodi, Wm. Malcolm, 100 00
 Madison, 1st Cong. ch., with other dona., to const. J. B. CASSADY, H. M. 50 00
 Milwaukee. Grand-ave. Cong. ch. 84 00
 Quincy, Mrs. C. E. Berry, 5 00—299 45

IOWA.

Anamosa, Cong. ch. 26 52
 Belmond, Rev. J. D. Sands, 1 00
 Grinnell, Cong. ch. 29 17
 Quasqueton, Cong. ch. 4 20
 Tabor, Cong. ch. 62 60—123 49

MINNESOTA.

Minneapolis, Plymouth ch., 36.55;
 Pilgrim Cong. ch., 19.85, 56 40
 Rochester, Cong. ch. 27 27—83 67

KANSAS.

Great Bend, Cong. ch. 2 88
 Millwood, Chas. S. Foster, 35 00—37 88

NEBRASKA.

Burchard, S. E. Hillis, 20; M. Hillis, 5, 25 00
 Clay Centre, Cong. ch. 15 00
 Omaha, A friend, 20 00
 Rising City, Cong. ch. 7 00
 York, Benjamin Bissell, 100 00—167 00

CALIFORNIA.

Murphy's, Cong. ch. 2 55
 San Francisco, 1st Cong. ch. 200 90
 Stockton, Cong. ch. 21 25—224 70

WASHINGTON TERRITORY.

Skokomish, Cong. Mission ch. 22 05
 Walla Walla, 1st Cong. ch. 13 00—35 05

MONTANA TERRITORY.

Helena, Cong. ch. 8 25

DAKOTA TERRITORY.

Grove Hill, Cong. ch. 2 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.
 Miss Emma Carruth, Boston, *Treasurer.* 152 06
 For school furniture at Harpoot, 152 06
 FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer, 1,000 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Eastport, Central Cong. Sab. sch., 5; Yarmouth, 1st Cong. ch., 12.72, 17 72
 NEW HAMPSHIRE.—East Jaffrey, Cong. Sab. sch., for Umzila, 3; Lyme, Cong. Sab. sch., 20; New Ipswich, 21st annual Fair, 5, 28 00
 MASSACHUSETTS.—Monson, Cong. Sab. sch., 20; Quincy, The Pearl Seekers of the Ev. Cong. ch., for a boy in Mr. Winsor's school, Sirûr, 15; Southboro', Pilgrim Cong. ch., for Lazarus, care Rev. J. P. Jones, 40; South Framingham, Cong. Sab. sch., 40, 115 00
 CONNECTICUT.—Danbury, 1st Cong. Sab. sch., for Kioto Training-School, 40; Hartford, 4th Cong. Sab. sch., 20; Kensington, Cong. Sab. sch., 4.82; A class of little girls, for Japan, 1; Milford, Plymouth Sab. sch., 14.64; Taftville, Cong. Sab. sch., 11.63; Westport, Cong. Sab. sch., 3.25, 95 34
 NEW YORK.—Angola, Cong. Sab. sch., 2; Sherburne, 1st Cong. Sab. sch., for China, 42.12; Smyrna, 1st Cong. Sab. sch., Miss. Soc. (of wh., for scholar at Harpoot, 30), 150, 194 12
 PENNSYLVANIA.—Audenried, Welsh Cong. Sab. sch. 5 00
 VIRGINIA.—Herndon, Cong. Sab. sch. 15 00
 OHIO.—Brooklyn, Cong. Sab. sch., 1.75; Cuyahoga Falls, Cong. Sab. sch., 10.60; Mecca, Cong. Sab. sch., for So. African Sem'y, 16.90, 29 25
 ILLINOIS.—Chicago, Union Park Cong. Sab. sch., for Kioto Training School, 100; Sandwich, Cong. Sab. sch., 5, 105 00
 WISCONSIN.—Genesee, Rev. J. K. Kilbourn, for Kioto Training-School, to const. G. W. HENDERSON, H. M. 100 00
 CANADA.—Woodbridge, Humber Summit Cong. Sab. sch. 3 00
 707 43

DONATIONS FOR SUPPORT OF "MORNING STAR."

Iowa.—Le Mars, Cong. Sab. sch. 12 91
 Donations received in November, 15,778 92
 Legacies received in November, 943 53
 16,722 45

Total from September 1 to November 30, 1883: Donations, \$76,521.28; Legacies, \$14,593.51—\$91,114.79.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL— "THE MORNING STAR."

MASSACHUSETTS

Steamer Aid Society, 126 65

CONNECTICUT.

Cobalt, Rev. Daniel Denison, 5 00

NEW YORK.

Brooklyn, Tompkins-ave. Cong. ch., 175; East Cong. ch., Auxiliary W. B. M., 20, 195 00
 Remsen, Starr Hilltown Sab. sch. 1 00—196 00

NEW JERSEY.

East Orange, Grove-st Cong. Sab. sch. 17 00
 Montclair, Phil. Branch W. B. M., Annual Meeting, thank-offering. 32 74—49 74

MICHIGAN.

Bay City, 1st Cong. ch., Girls' Mission Band, 30 00
 Previously acknowledged, 407 39
 803 40
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FOR YOUNG PEOPLE.

CHRISTIAN AND HEATHEN IN MICRONESIA.

BY REV. EDWARD T. DOANE, OF PONAPE.

In the picture below, we have a representation of heathenism and Christianity, as seen side by side on this island of Ponape. Here are the heathen man and chief, and the Christian woman and chieftess, with their child, "a blossom," between them.

The man will of course be recognized sitting on the right, his native skirt on, trinkets about the neck, belt around the waist, and that marked ornament of every heathen chief, a black, dirty, half-burnt pipe hanging from the lobe of his



A NANAKIN OF PONAPE, WITH WIFE AND CHILD.

right ear. Having no pockets in his cocoanut-leaf trowsers, he inserts the stem of his pipe in his ear and so carries it, making the lobe render some service, if it is less ornamental. I may say that the lobe of the ears of all this native population is punctured, or slit up, and presses open ready for almost any use and for any kind of ornament. But the man! A simon-pure heathen he was, when living, and a terrible drunkard. For many years he was a hard drinker and was almost always drunk. How often have I seen him carried by our house at Kiti, too drunk to call, but not too drunk to keep up such howling as often made

our hearts faint, and our cheeks white, lest he should do some terrible, bloody deed! He hated the missionary and his work, and once, when half drunk, took a torch and fired the church, burning it to the ground. When one of his wives fled from him, he demanded her of the Christian chief with whom she had taken refuge. She was brought to his house, tied to a stake outside, while he was within reviling her, until finally, wholly drunk, he seized his knife and took her life. He was determined that his little son, who sits beside him, should be a drinker; but, as the boy refused, he was caught and the liquor poured down his throat. This is the way heathenism works itself out in its votaries.

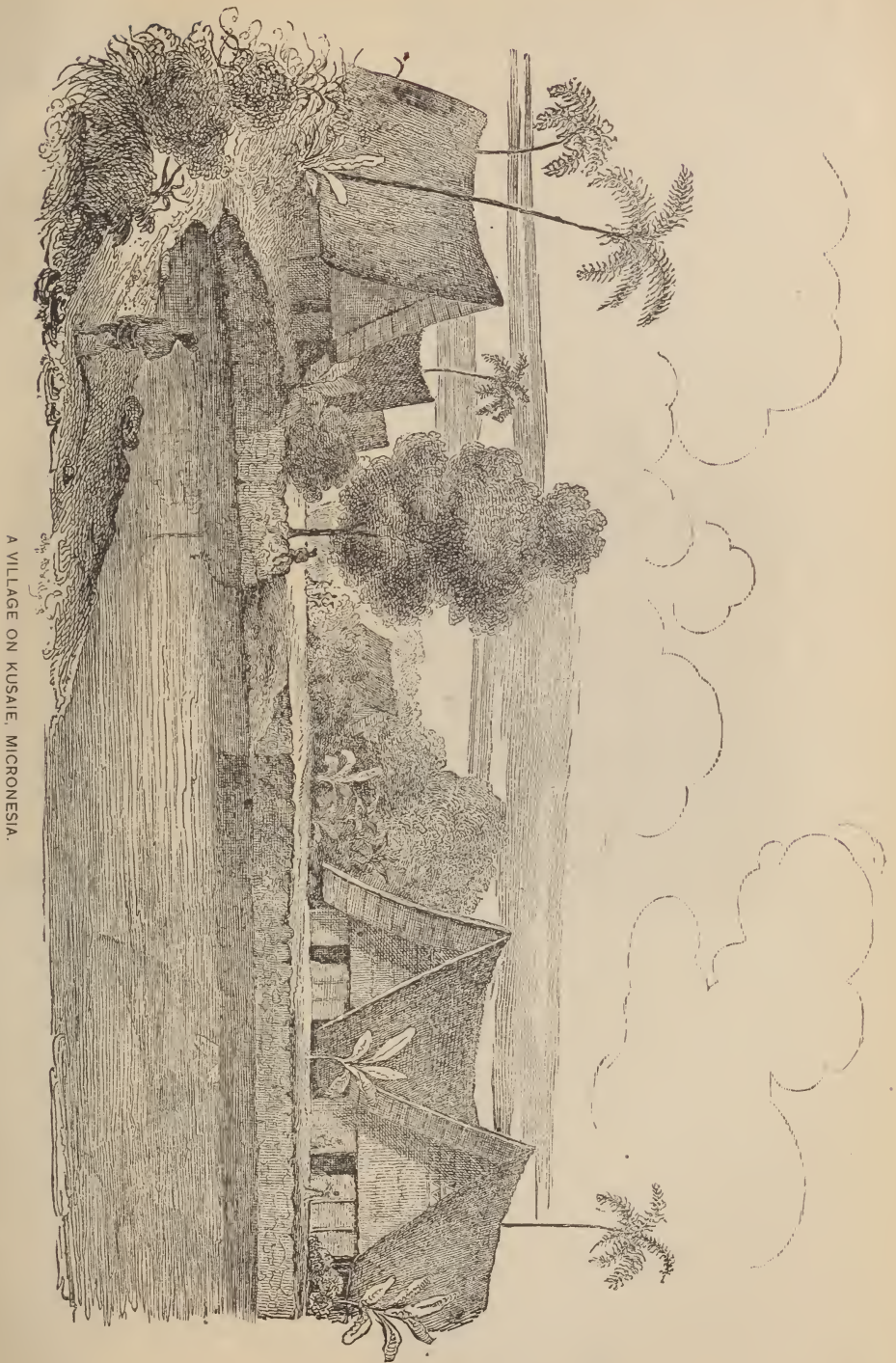
But the woman!—a dear Christian woman. The daughter of an Englishman, living once in Ponape, but dead now, she grew up pretty as a wild tropic flower; was wooed and married to the nanakin, or chief, preceding the one in



MISSION PREMISES ON PONAPE.

the picture; and when he died, his successor took her as his wife. But she clings to the Christian life she had begun, and is true to it, although this second husband's sad life is a great distress to her. How neatly she is dressed! Heathen women don't dress so usually in Ponape. What a mild, pleasant face! Heathenism in these islands seams and scars the faces of the females, often making the young maiden wear the look of an old hag. This woman is not sitting in the weeds of widowhood exactly, but that loving, tender heart often sat there. A widow now, she follows Christ closely, and will till he calls her home, we think.

But the blossom!—the little fellow would smile to be called that now. He has grown to be a young man, with a charming wife, daughter of good Narcissus, and has three babes born to him. "But how does he blossom out?" you ask. Into a fine, Christian young man, true as steel, a good worker for Christ. Though a chief of considerable prominence, he and his wife stand ready to-day to labor



A VILLAGE ON KUSAIE, MICRONESIA.

upon any heathen shore to which we will send them. A sweet blossom is he not, my young lad reading this story? Will your life blossom out, in like manner, into all that is good and beautiful, full of love to Jesus? Are you ready, like this our Henry (for thus is he named), to take up your work on any heathen shore?

Our boy is represented in the engraving in pure heathen dress, as he was when under the direction of his stepfather. He has a skirt made of cocoanut leaves, trowsers, a belt, a wampum, beautifully wrought, necklaces, and a head-wreath, showing off well on his light olive-colored skin. But he has discarded these long since, dressing now as a good Christian should dress, with clean and well-made clothes. Boys, girls! let us pray for the dear Christian mother. She needs our prayers, for she has trials. A sister, once more beautiful than she, and two brothers, are all living heathen lives. Let us pray for the boy, now such a noble young man, that he may avoid all the snares and pitfalls that heathenism lays for him, and be ever true to his noble temperance principles and to Christ. This heathen stepfather has gone beyond the reach of our prayers; but we can pray for many other fathers, now living in Ponape. Only a few miles to the east of me lives a nanakin, of the same rank with this man, and, like him, a drunkard and murderer. How often my soul cries out to the Lord for him! Will you not join me in that prayer?

A NEW MISSIONARY SHIP.

THE young people will find, on another page of this number, some proposals about building a new vessel for missionary work among these people of Micronesia, some of whom Mr. Doane writes about above. It is not necessary to repeat what is said there, but, as the missionary ship specially belongs to young people, a word should be said about it in their department.

When the *Morning Star* was built in 1866, the children and other friends gave for the purpose more money than was asked for; namely, \$28,696.37. When that vessel was wrecked in 1869, the insurance money amounted to \$18,000, and additional contributions of over \$8,800 were made to complete the present *Morning Star*, which for thirteen years has gone back and forth among the islands of Micronesia, doing noble missionary work.

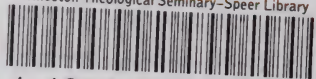
Are the young people in our Sunday-schools and churches ready to give the full amount necessary to build such a vessel, with steam-power, as the missionaries desire? Once a year only do those who go to the distant islands of the Pacific, to tell of God's love and Christ's salvation, get their mails and supplies of food. One of them writes of having once endured a thirty days' calm, when sails would not help them a mile on their way. It was in one such calm that the *Star*, built in 1866, was wrecked by drifting on to a reef. To give speed to the vessel when so becalmed, thus shortening the long journey and making the voyage safer and more comfortable, steam-power is much to be desired. Will the young people, while not neglecting the missionary work they are now doing, give, in addition, enough to build a new *Morning Star*, with steam-power attached? A great many people believe they will. We shall soon see.

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